

S' JOHN CHAP XIX
The Crucifixion

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There the Jews crucified him and
and two other with him on either
side one and Jesus in the midst

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L I F E

William of our Blessed SAVIOUR

JESUS CHRIST:

John *Thomas*
With Considerations and Discourses
upon the Conception, Nativity, Cir-
cumcision, Baptism, Temptation, Preach-
ing, Miracles, Passion, Resurrection, and
Ascension into Heaven.

including several unanswerable Argu-
ments, Obvious to the meanest Capacity,
in Defence of the Divinity of our Holy
Redeemer, and the Truth of the Christi-
an Religion.

Likewise the Lives, Acts, and Deaths
of the Holy Evangelists and Apostles, as
recorded by the Primitive Fathers, and
Ancient Writers of unquestionable Ve-
racity.

*Illustrated with Pictures of the Manner of their
Sufferings.*

By J. Taylor, B. D.

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Looking-glass on London-bridge, 1718.

Mary Williams
her Cook
The Lord of Heaven
upon her Cook
With his favour and
his grace
The Lord send her
a Dwelling place



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TO THE READER.



THE whole Duty of Man is to fear God, and keep his Commandments, and the principal Design of his Creation, is ; That he may glorify God upon Earth, and by the Merits and Intercession of Jesus Christ may enjoy Eternal Happiness in the Presence of God, in the World to come, wherein is fulness of Joy, and at whose right Hand are Pleasures for evermore. To attain this Everlasting Inheritance, it is absolutely necessary to acquaint ourselves with God, and our Blessed Saviour, and to be fully persuaded of the Truth of the Divinity of Jesus, and the certainty of his being the Messiah promised to the Patriarchs and Apostles some Thousands Years before ; who in the fulness of Time made his appearance for the Salvation of all that sincerely Believe in him, and walk in Obedience to this Holy Pre-

TO the READER.

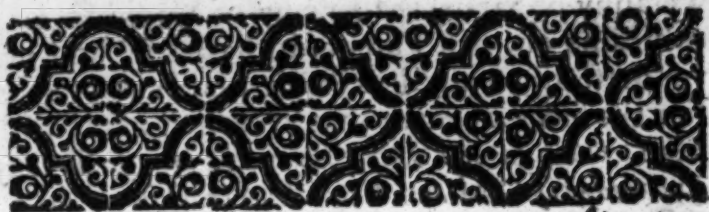
cepts and Doctrines. This small Tract is designed for the Purposes aforesaid, that all true Christians may know in whom they have Believed. For which many undeniable Arguments and Considerations are advanced, which may be comprehended by the meanest Understanding, and may put to silence such abandoned Wretches as deny the Lord that bought them; who being resolved to continue in a course of Prophaneness and Irreligion, endeavour to harden their Consciences, and persuade themselves, that there is no God, nor future State of Punishment, because they desire it may be so. I have also added the Lives of the Holy Evangelists and Apostles, with their Martyrdoms, for preaching and publishing the good Tydings of Salvation to the barbarous Nations, with such mighty Success, that Thousands were converted, and afterward suffered Death for the Profession of the Gospel, and asserting the Truth and Certainty of the Christian Religion, against all its Opposers: These Things were written for our Instruction, and may strengthen us, that it may not be in the Power of those Deceivers who are abroad in the World to weaken our Faith and Confidence in the Mercy of God, and the Merits of our Blessed Saviour, that we shall at last obtain Everlasting Life and Happiness.



J. Taylor

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1750 —
L I F E

Of our Blessed SAVIOUR

JESUS CHRIST.



It is undeniable that through the whole Body of the *Old Testament*, the *Jews* had promised unto them a *Messiah*, the same that we call *Christ*, or a Person anointed and sent from God, to be a Saviour, a Redeemer, a Pacifier of God's Wrath, a Mediator between God and Man, a Satisfier for the Sins and Offences of the whole World, a Restorer of our Innocency lost in Paradise, a Master, an Instructor, a Law-giver, a Spiritual and

Eternal King, that should sit, and rule, and reign in our Hearts, to conquer the Power and Tyranny of Satan, the Enemy of Mankind, who overcame our first Parents in Paradise, and never ceaseth to assail us with his Temptations. For the first Covenant that ever God made with Man, was, *In the Day thou eatest of the Tree of Knowledge of Good and Evil, thou shalt surely dye.*

This Covenant being broken by our common Progenitor, he received Judgment accordingly, but with this benign Promise: That *the Seed of the Woman, should break the Serpent's Head*, who had beguiled them; and he should lye in wait to hurt the Heel of Mankind: That is, the Time shall come, when one shall proceed out of the Seed of the Woman, who shall conquer Death and Sin, the Weapons of the Devil, and shall make void all his Temptations, and Trample them under his Feet, and this shall be Christ, the *Messias* of the World.

For whatsoever the latter *Jews* dreamt, That the *Messias* should set up a Temporal Kingdom, and restore them to their Country and former Government: It is evident the Ancient Rabbies of that Nation, in the old *Chaldee Paraphrase*, called the *Jerusalem Targum*, apply these Words, That the Devil that deceived *Adam*, saying, * Mankind has an infallible and present Remedy * against thee, O Satan ! For the time will come * that they shall tread thee down with their * Heels, by the help of the *Messias* who shall be * their King.

The very same Promise is seven Times repeated and established to *Abraham*, who lived near

Blessed SAVIOUR.

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near two Thousand Years after *Adam*, and again to *Isaac* his Son after him, *Gen. 12. 18. 22.* *In thy Seed shall all the Nations of the Earth be blessed*; which had been a small Benediction to *Abraham*, or to the *Jews* after him, (that never actually saw the *Messias*) if he had been a Temporal King over the *Jews* only: And a much less Blessing to the *Gentile* World, if he was to subdue and destroy all that would not submit to the *Jewish Constitution*.

But *Jacob* prophesieth plainly at his Death, of the coming of Christ, in these Words; *The Scepter shall not depart from Judah, nor a Law-giver from between his Feet till Shiloh, or the Messias come, and to him shall the gathering of the People be.* Which latter Words the forenamed *Chaldee* Paraphrase, and the great *Onkelos*, (both of singular Authority among the *Jews*) interpret *until Christ and the Messias come*, who is the expectation of all Nations. Now if he be the Hope and Expectation of the *Jews*, as well as *Gentiles*, then can he not be a Temporal King to destroy the *Gentiles*, as the late *Jews* imagine: But a Spiritual King to reign over them, and to bring in subjection their Spiritual Enemies, namely the World, the Flesh and the Devil, as all true Christians believe.

But to leave this Controversy with the latter *Rabbies*, and to proceed to shew that Christ was foretold and promised to the *Jews*: It is to be observed, that after the Death of *Jacob*, little is recorded of the Doings of the *Jews*, during the Four hundred Years that they were in Bondage in *Egypt*; yet that Nation have a Tradition,

on, that as soon as they were delivered out of that Slavery, and come into the Wilderness, in their Travels toward the Land of Canaan; the three Sons of *Korah*, *Affir*, *Elkanah*, and *Abisaph* mentioned in *Exodus* 6. and in other Places; composed divers Songs and Psalms in the praise and expectation of the *Messias* to come, and the Holy Men of that time solaced themselves with singing of the same; and that *King David* afterward in the Second Part of his *Psalms*, from the 45, to the 87 *Psalms*, collected most of these old Songs together, as they now stand.

Moses likewise prophesied of *Christ*, *Deut.* 18. 15. The Lord thy God will raise up unto thee a Prophet, from the midst of thee, of thy Brethren, like unto me, unto him ye shall hearken in all Things whatsoever; he shall say unto you, and it shall come to pass, that every Soul that will not hear that Prophet, shall be destroyed from among the People, *Deut.* 18. Acts 3. which Words cannot be understood of any Prophet that ever lived after *Moses* among the *Jews*, as is manifest by what the Holy Ghost says of him: And there arose not a Prophet since in *Israel* like unto *Moses*, whom the Lord knew Face to Face, *Deut.* 34.

David who lived about Four hundred Years after *Moses*, a Man after God's own Heart, and the first King of *Judah*, out of which Tribe and whose Linage the *Messias* was to come; had this Mystery more plainly revealed to him than to any before him: For he was assured that *Christ* should be born of that Stock, as God had promised him by the Prophet *Nathan*, saying, Thy
Seed

Seed will I establish for ever, and build up thy Throne to all Generations; for I have made a Covenant with my Chosen, and have sworn to David my Servant; which Words the latter Jews apply to King Solomon, and may in some sense be true, since Solomon was a Type of Christ to come, but cannot be verified in him, whose earthly Kingdom was rent and divided by Jeroboam, and must therefore be understood of an Eternal King which should arise out of David's Seed; and therefore it is said in Psalm 2. *Thou art my Son, this Day have I begotten thee, I will give thee the Heavens for thine Inheritance, and the utmost Parts of the Earth for thy Possession:* Which was never fulfill'd in Solomon, nor in any other Temporal King after him. And much less what is written in Psalm 72. *He shall reign from Sea to Sea, and from the River to the Ends of the Earth. All Kings shall fall down before him; all Nations shall Worship him. His Name shall endure for ever, as long as the Sun; and all Nations shall call him Blessed.* All these Promises and Expressions, can never be applied to any but Jesus Christ alone.

This Promise made to David for Christ to come of his Seed, is repeated after his Death by many of his Prophets, particularly by Jeremiah, ch. 23. *Behold, the Days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper; and this is his Name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS:* All this was spoken of David's Seed, above Four hundred Years after his Death.

Ezekiel likewise, who was Contemporary with *Jeremiah*, calls the *Messias* by the Name of *David* himself; *Ezek. 34. I will save my Flock, and they shall be no more a Prey: And I will set up one Shepherd over them, and he shall feed them, even my Servant David, and he shall be their Shepherd, and a Prince among them, and he shall feed them:* Which Words both Christians, and the Modern *Jews* in the *Talmud*, confess to be meant of the *Messias*, and we believe to be foretold of Christ; *David* being Four hundred Years before, and could not come again to govern and feed the People of God.

Isaiah the Prophet, who lived above One hundred Years before *Jeremiah* or *Ezekiel*, had plain and eminent Discoveries of the *Messiah*, in the 49, 50, 51, 52, 53 Chapters of that Prophecy; wherein he says, That Christ being sent to the *Jews*, he complains of them; and that he is sent unto the *Gentiles* with gracious Promises. He shews that the Occasion of the *Jews* being cast off, is not to be imputed to the *Messiah*, he having Ability to save, by his Obedience in that Work, and by his Confidence of God's Assistance. Christ there persuadeth his Church to believe his free Redemption; to receive the Ministers thereof; to Joy in the Power thereof, and that his Kingdom shall be exalted. The Prophet also complains of the Incredulity of the People, excuseth the Scandal of the Cross, by the Benefit of Christ's Passion, and the good Success thereof; the same Prophet particularly expresses the Graces and Divine Properties of Christ, as that he shall for ever overthrow and de-

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stroy Death; he shall open the Eyes of the Blind, and the Ears of the Deaf; he shall not cry nor contend, nor shall except the Person of any Man, but in Truth he shall bring forth Truth in Righteousness. And Daniel lived in the end of the Captivity of Babylon, some time before Haggai, Zachary, or Malachi, who were the last Prophets that ever flourished among the Jews, almost Five hundred Years before the coming of Christ; speaks plainly of his being cut off, and put to Death, Dan 9. And to insist upon no more, the whole Scripture centers in this one Point, to foretel and manifest Christ to be the *Messiah*, by Signs, Figures, Parables and Prophecies.

But to be more particular in the Demonstration of this momentous and fundamental Truth: That this Jesus of whom the four Evangelists treat, is the true *Messias*; let us compare the Christians Gospel, with the Jewish Law; or the Histories of Christ under the One, with the Prophecies of the *Messiah* under the Other; and thence conclude, That if whatsoever was foretold concerning the *Messiah*, was fulfilled in this *Jesus Christ*; then he was undoubtedly the *Messiah*, who was to come into World for the Salvation of Mankind; to make which Comparison the more exact, Let us run through the several Circumstances, that attended his Birth, Life, Death, Resurrection and Ascension, and observe how punctually the Prophecies of them were fulfilled in every particular.

And First, For the Birth of the *Messiah*; the Law saith, *He was to be born of the Seed of Abraham*, Gen. 22. 18. and David, 2 Sam. 7. 12. and

of the Stem of Jesse, *Isaiah 11. 1.* From whence he is frequently called by the Jews, *The Son of David.* The Gospel saith, *Jesus Christ was the Son of David, the Son of Abraham, Matt. 1. 2.* The Law, *That he was to be born of a Virgin, Isa. 7. 14.* The Gospel, *That Mary a Virgin, brought forth this Jesus, Matt. 1. 18. Luke, 1. 17, 31, 35. chap. 2, 5, 6, 7.* The Law, *That he was to be born at Bethlehem Ephratah, Mich. 5. 2.* The Gospel, *That this Jesus was born there, Matt. 11. 1. Luke 4. 5, 6.* The Law says, *That he was to be brought out of Egypt, Hosea, 11. 1.* The Gospel, *That Jesus was called thence, Matt. 11. 19, 20.* The Law, *That one should go before the Messiah, Mal. 3. 5. and should cry in the Wilderness, Isaiah 11. 3.* The Gospel, *That John Baptist did so before Christ, Mat. 3. 1, 3. Mark 1. 2, 3.* The Law, *That the Messiah should preach the Doctrine of Salvation in Galilee, who sitting before in Darknes, should see great Light, Isaiah 9. 1, 2.* The Gospel, *That Jesus did so, Mat. 18. 12, 23.* The Law, *That in the Days of the Messiah, the Eyes of the Blind should be opened, and the Ears of the Deaf should be unstopped, the Lame leap, and the Tongue of the Dumb sing, Isa. 35. 5.* The Gospel, *That it was so in the Days of Jesus Christ, Matt. 4. 23. and chap. 11. 5.*

But for all these Wonders and Miracles, the Law saith, *They should hear, but not understand, and see, yet not perceive, Isa. 6. 9.* And the Gospel, *That seeing they did not see, and hearing they did not hear, nor yet understand, Matt. 13. 13.* The Law, *That he should be despised and rejected of Men, a Man of Sorrows, and acquainted with Grief,*

Isa.

Blessed SAVIOUR:

II

Isa. 53. 3. The Gospel, That Jesus Christ had not where to lay his Head, Matt. 8. 20. His Soul was exceeding Sorrowful, even unto Death, Matt. 26. 38. Yea, he was in an Agony, and his Sweat was as Drops of Blood, Luke 22. 24. So well was he acquainted with Grief. The Law says, That he should ride into Jerusalem upon an Ass, and upon a Colt, the Foal of an Ass, Zech. 11. 9. And the Gospel, That Jesus Christ as he was going to Jerusalem, having found an Ass, sate thereon, John 12. 14. Matt. 21. 6. At which Time, the Law saith, The People should cry, Hosannah: Blessed is he that cometh in the Name of the Lord, Psalm 118. 26. The Gospel, That they did so to Christ, Matt. 21. 9. The Law foretels, That one of his own familiar Friends, in whom he trusted, which did eat of his Bread, should lift up his Heel against him, Psalm 12. 9. The Gospel, That Judas, who was one of Christ's Disciples, and so eat of his Bread; did betray him into the Hands of the Jews, Matt. 26. 47. Luke 22. 46. The Law that he should be prized at, and sold for thirty Pieces of Silver, with which should be bought the Potter's Field, Zech. 11. 12, 13. The Gospel, That they covenanted with Judas, to betray Jesus for thirty Pieces of Silver, Matt. 26. 15. with which they afterwards bought the Potter's Field, Chap. 27. 7. The Law, That he should be numbered among Transgressors, Isa. 53. 12. The Gospel, That Jesus Christ was crucified between two Thieves, Mark 15. 27. Matt. 27. 38. The Law, That he should be wounded and bruised, Isa. 53. 5. The Gospel, That they scourged Jesus, Matt. 27. 26. and smote him, Mark 15. 19. The Law saith, They should

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Pierce his Hands and Feet, Psal. 22. 19. Zech. 12. 10. The Gospel, That they crucified Jesus, Matt. 27. 35. Luke 23. whereby they used to pierce the Hands and Feet of those that were put to this Death, and nail them to the Cross: But tho' they should pierce his Flesh, yet the Law saith, They should not break his Bones, no, not one of them, Exod. 12. 46. Numb. 9. 12. Psal. 34. 20. The Gospel, That they break not the Legs of Christ, John 19. 33. 36. The Law, That they should see him, should laugh him to scorn, shoot out their Lips, and shake their Heads, saying, He trusted in the Lord, that he would deliver him: Let him deliver him, seeing he delighted in him, Psal. 22. 8. The Gospel, That the Scribes and Pharisees did so by Christ, Matt. 27. 42, 43. The Law saith, They should give him Gall for Meat, and Vinegar to drink, Psal. 49. 21. And the Gospel, That they gave Christ Vinegar to drink, mingled with Gall, Matt. 27. 34. 48. The Law, That they should part his Garments among them, and cast Lots upon his Vesture, Psal. 22. 19. The Gospel, That they parted Jesus Garments, casting Lots, Matt. 27. 35. John 19. 23. Mark. 15. 24.

And as for the time of this Jesus coming into the World; it is certain that he came before the second Temple was demolished, for it is said, *That he went into the Temple, Matt. 19. 45. yea, he himself taught daily in it, ver. 47. By which means the Glory of the second Temple, was greater than the Glory of the First according to the Prophecy of Hag. 11. 9. And as for Jacob's Prophecy, That the Scepter should not depart from Judah, nor the Law-giver, till Shiloh, or the Messiah should*

come

come, Gen. 49. 10. It is certain that it did not depart from *Judah*, till *Herod* was by *Augustus* and the Senate of *Rome*, made King of *Judea*, in whose Days this *Jesus* was born, *Matt.* 11. 2. *Luke* 1. 5. And so *Daniel's* seventy Weeks, or four hundred and ninety Years, did exactly reach unto, and were determined in the Days of this *Jesus*, as might easily be demonstrated. So that all the old Prophecies concerning the Time of the *Messiah's* coming, are perfectly fulfilled in this *Jesus* of *Nazareth*.

Furthermore, the Law saith, That tho' the *Messiah* should be crucified, yet God would not leave his Soul in Hell, nor suffer his Holy One to see Corruption, *Psal.* 16. 10. And that, When God should make his Soul a Sacrifice for Sin; he should see his Seed, and prolong his Days, *Isaiah* 53. 10. which plainly implies, That tho' the *Messiah* should die, yet he should rise again, and that within a few Days too, otherwise he would have seen Corruption. Now the Gospel says, That this *Jesus* rose from the Dead, *Matt.* 28. 6. *Luke* 24. 6. and that he was seen of several after his Resurrection, as of *Mary Magdalen*, *Matt.* 28. 9. of the eleven Disciples, ver. 16, 17, 18. *Mark* 16. 14. of the Two that were going to *Emmaus*, *Luke* 24. 13, 14, 15. of *Simon Peter* alone, ver. 24. and of all the Disciples gathered together, the Doors being shut, *John* 20. 19. And to be sure that it was himself, and not an Apparition, *Thomas*, one of the Twelve, thrust his Hand into his Side, and found it Flesh and Blood indeed, and he did eat and drink before them, *Luke* 24. 43. which it is impossible that a Spirit should do. He was
seen

seen of *Peter and John, and other Disciples, while they were fishing, and eat and drank with them, John 21. Of five hundred Brethren at once, and of Paul himself, 1 Cor. 15. 6.* Neither did he lye so long as to see Corruption, for he was buried but the Day before the Sabbath, *Mark 15. 42. and rose the Day after, Chap. 16. 1.*

Again, Jesus was not only to rise again, but the Law saith, *He was to ascend on High, to lead Captivity Captive, and to give Gifts unto Men, Psal. 68. 18.* Now this cannot but be an undoubted Character of the *Messiah*, not only to rise from the Dead, but to ascend up to Heaven, and thence to disperse his Gifts among the Children of Men, and that Christ did so, is evident from the Gospel; for after he had spoken with them, *He was received up into Heaven, and there sat at the right Hand of God, Matt. 16. 19. Luke 24. 51.* He gave such Gifts to Men, as that his Disciples of a sudden, were enabled to speak all manner of Languages, *Acts 2. 8.* To work many Signs and Wonders, *Chap. 5. 12.* To heal all manner of Diseases, ver. 15, 16. *Yea, with a Word speaking, to cure a Man lame from his Mother's Womb, Chap. 3. 6, 7.*

These Considerations seem to make the Gospel a perfect Transcript of the Law, and the Histories of Jesus are nothing else but the Prophecies of Christ turn'd into an History; and certainly the Piety of his Life, the Purity of his Doctrine, and his miraculous Works, are a further Confirmation of the Truth of what is here related: For the Miracles that he wrought, as the healing the Sick with a Word of his Mouth,

Mouth, raising the Dead; feeding so many Thousands with five Loaves and the like, were so powerful and convincing, that his very Enemies who would not believe him to be the *Messiah*, could scarce deny him to be a God, as *Josephus*, the *Jewish* Historian testifies in his *Antiquities*, *Lib. 18. Chap. 4.* And it is a Tenet to this Day among some of them, That the Miracles which Jesus did, were not the Delusions or Juggles of Satan; but real Miracles, wrought (as they pretend by the Virtue of the Name of God, *Jehovah*, which they say Jesus got out of the Temple; whereby it is plain that they acknowledged God, to be the Author of them, which doubtless could not be, unless they were agreeable to his Will, and for the Glory of his Name.

Neither was the Doctrine of the Gospel only established at the first, but propogated afterward by Miracles, as it was necessary it should be; for otherwise it would have been the greatest Miracle, that a Doctrine so much contrary to Flesh and Blood, as proposing nothing in this Life, but that the Professors of it should have Troubles in this World, should be *as Sheep among Wolves*, should be persecuted, imprisoned, scourged, put to Death, and be hated of all Men for their Master's sake; and this Doctrine propagated by a Company of simple illiterate Men, who had neither Power to force, nor Elequence to persuade Men to the Belief of it, or embracing it; that yet such Persons as these were, should ever make any of the *Jews*, who expected a King for their *Messiah*, to advance them to
Temporal

Temporal Dignities, to believe that this Jesus, whom themselves scourged and crucified at *Jerusalem*, was that Person; or that they should be able to propagate the Gospel among the *Gentiles* also, who neither believed in the true God, nor expected any thing of a *Messiah* to come and Redeem them: Yet this they did, and brought over not only many People, but whole Nations, and Countries to the Profession of the Gospel, spreading this most Holy Doctrine among the most barbarous and sinful People in the World, Maugre, all the Opposition that the World, the Flesh, and the Devil could make against it.

Now no Man that exerciseth his Reason, can imagine, that they did all this purely by their own Strength; nor that these wonderful Effects could ever have been produced by any thing less than the Wisdom, and Power, and Faithfulness of their Lord and Master, whose Service they were engaged in, and who promised *to be with them to the End of the World*, Matt. 28. 20. Doubtless, it was nothing else but the Spirit of the most High God, that assisted them, and accompanied the Word they preached; otherwise it could never have made such a deep Impression upon the Hearts of them that heard it, as not only to command their Attentions, but to hinder them from resisting (when they strove and endeavoured to do it) that Power and Authority by which the Disciples spake.

So that it is evident, that all the Books of the Ancient Law, with all those which have been received into the Canon of the Scriptures, by the Church of God, since the coming of Christ, which

which we call the *New Testament*, (which testify the Truth of the Divinity of our Saviour) I say, That all those Books from the beginning of *Genesis*, to the end of the *Revelations*, are indeed the Word of the Eternal God, dictated by his own Spirit, to such as himself was pleased to employ in the Writing of them, and that they contain in them a perfect Rule of Faith and Manners ; upon the due Observance of which no Man can fail of worshipping and serving God in such a Manner, as will be acceptable to him here, and enjoying hereafter those *exceeding great and precious Promises*, that he has reserved in Heaven for such as do so.

And as to the Time of the coming of the *Messiah*, it is evident, That about One thousand six hundred Years ago, the *Jews* did generally expect it, and that many did pretend to be the Person, as one *Bar-cozbab*, at this Time declaring himself to be the Man ; almost all the whole Nation unanimously joyned themselves to him, insomuch that the *Jews* report, there were no less than Four or five hundred thousand of them slain by the Emperor *Adrian*, in the City *Bitter*, all fighting in Defence of this Counterfet *Messiah* ; many others likewise pretended to be He, and some to this Day, hold, That he is already come, but that, by Reason of their Sins, he is not revealed to them.

Now it is to be observed, That by the Consent of all Christian Writers, *Jesus*, whom we Believe and Confess, to be the True Christ, was born the 25th of *December*, in the Forty second Year of *Augustus Caesar*, the Roman Emperor, and

and fifteen before his Death ; in the thirty third Year of the Reign of *Herod*, King of *Judea* ; and from the Creation, about four thousand Years ; the State of the World being thus at Christ's Nativity : The three Monarchies of the World, the *Assyrians*, *Persians*, and *Grecians*, were passed away and ended, and the *Roman*, greater then all the former, was begun according to the Prophecy of *Daniel*, Five hundred Years before *Augustus* ; who after five Civil Wars, and infinite Blood-shed and Devastations in the World, reigned alone in Peace many Years ; and in Token of universal Peace over the Earth, the Temple of *Janus* (or War) was shut, which happened but twice before, since the Building of *Rome* ; and the very same Day that Christ was born in *Judea*, *Augustus* commanded in *Rome*, (as was afterward observed) that no Man should call him Lord, thereby, signifying the Liberty and Security which Mankind now enjoyed, after the World had sustained such woful Desolations by Wars for so many Years, and saying unknowingly, That a greater Lord than he was now born into the World ; which agreed exactly to the Prophecy of *Daniel*, That there should be three Monarchies, and the last the Greatest, at whose Appearance the *Messias* should come and build up God's Kingdom throughout the whole World ; and *Isaiah*, One hundred Years before, foretold, That at the coming of Christ the People should sit in Peace, and that there should be no end of Peace ; and King David, *Psalms* 71. says, *In his Days shall the Righteous flourish, and there shall be abundance of Peace,*

Peace, which was then very necessary for the quiet planting and publishing the Gospel of Christ; the Wars which had so long disturbed the Earth, miraculously almost ceasing at this very Time, to make way for the coming of the Prince of Peace. To conclude this Point of Christ's appearing.

About his Birth, there concurred so many Circumstances, as the general Peace of the *Roman* Empire; the Expiration of the Line of *Ju-
dah*; the fulfilling of *Daniel's* Weeks; the publick Fame and Expectation of the *Jews*, with their vain Expectations for One thousand six hundred Years of another *Messiah*: Their being dispersed all over the World, without Temple, Law, Sacrifice, Prophet, or Promise for their Redemption, which never happened to them in all their former Captivities, before the Death of *Jesus*, and which Promises they had for their Consolation in their Miseries; these Things being laid together, we may assuredly conclude, That Christ was Born at the just Time predicted by the Spirit of God; and consequently, that he only was the True *Messias* and Saviour of the World. So that when the fulness of Time was come, after the frequent Repetition of Promises; the expiation of the *Jewish* Nation; the longing and earnest Waitings of all Holy Persons: God having great Compassion towards Mankind, remembering his Promises, and our great Necessities, sent his Son into the World, to take upon him our Nature, and that Guilt of Sin which it had contracted, and all that Punishment

ment which was consequent thereto; which came to pass after the following Manner.

The Conception of Jesus Christ.



IN the Days of Herod the King, the Angel Gabriel was sent from God, unto a City of Galilee, named Nazareth, to a Holy Maid espoused to Joseph, and found her in a capacity and excellent Disposition, to receive the greatest Honour that was ever bestowed on the Daughters of Men. Her Employment was holy and pious, her Person young, her Years florid and spring-
ing.

ing, her Body chaste, her Mind humble, and a rare Repository of Divine Graces, and God poured upon her a full Measure of Honour, in making her the Mother of the *Messias*: For the Angel came to her, and said, *Hail thou that art highly favoured, the Lord is with thee; blessed art thou among Women.* Which Message is Paraphrased by the Poet, in a Dialogue between *Gabriel* and *Mary*, as follows:

Gab.] Hail blessed Mary. Mary.] What celestial Tongue, Calls sinful Mary blessed? G.] It is I.

M.] Who art thou? G.] I am Gabriel, that belong To the high Quire of Heaven. M.] I faint, I dye.

G.] Fear not sweet Virgin, all the Earth shall be Made Debtors to thy Womb, and blest in thee.

M.] How, Lord? G.] Thy Virgin Womb shall bear a Son, That shall Redeem the World. M.] My Lord, how can Such Wonders come to pass; such things be done By a poor Virgin, never known by Man?

G.] The Holy Ghost at his appointed Hour, Shall make thee Pregnant by his Sacred Power. [Quire, M.] Wonder of Wonders! G.] At whose height the Of Heaven stand Ravisht, Tremble and Admire.

M.] O may it be according to thy Word!

G.] Before ten Months fully compleated be; Thou shalt be known the Mother of our Lord, And thou shalt have thy Saviour on thy Knee.

M.] Both Heav'n and Earth shall Triumph, and the Frame Of Hell shall Tremble at Maria's Name.

G.] All Ages past, and present, and to come, Shall Joy in Mary, and in Mary's Womb.

The Virgin having now the Son of God in her chaste Womb, and the Holy Spirit in her Heart, who

who had also Over-shaddowed her, enabling her to a Super-natural, and Miraculous Conception, *arose with haste and gladness*, to communicate that Joy, which was designed for all the World; and found no Breast so proper to pour forth the Emanations of her over-joy'd Heart, as her Cousin *Elizabeth*, who had received this Divine Testimony, That she *was Righteous before God, walking in all the Commandments, and Ordinances of the Lord blameless*, who had also a special Portion in this great Honour; for she was designed to be the Mother of *John the Baptist*, who was sent as a Fore-runner, *to prepare the Ways of the Lord, and make his Paths straight*. And Mary *arose in those Days, and went into the Hill-country with haste, into a City of Judah, and entred into the House of Zacharias, and saluted Elizabeth*; the Angel *Gabriel* having told her, that she also had conceived a Son in her old Age, and this was the sixth Month with her, who *was called Barren*; so that upon the Salutation of Mary, the Babe leapt in her Womb. It is not easy to imagine what Extasies of Joy there were at this blessed Meeting; two Mothers, of two great Princes, the one *the Greatest that was born of a Woman*; the other his Fore-runner, *to prepare his Way*; and their Conversation was doubtless, Holy and Divine, as they were both prophetically Inspired, and all the Faculties of Nature turned into Grace. After they had re-saluted each other, Mary *abode with her Cousin Elizabeth about three Months, and then returned to her own House*; where, when she appeared with her Holy Burthen, to her Husband *Joseph*, and that he perceived her

to be with Child, and knew that he never unsealed that Holy Fountain of Virginal Purity, he was troubled; for although her Deportment had been pious and chaste to a Miracle; her Carriage so reserved, as drove away all Temptations, and impure Thoughts from those that might see or converse with her; yet he considering only the Principles of Nature, *was minded to put her away*, but yet *privily*, because he was a good Man, and knew her Piety to be such, that he seemed to offer Violence to his Senses to believe what was Visible and Plain, and would therefore do it privately. *But while he thought on these Things, the Angel of the Lord appeared to him in a Dream; saying, Joseph, thou Son of David, fear not to take unto thee Mary thy Wife; for that which is Conceived in her is of the Holy Ghost. And Joseph being raised from Sleep, did as the Angel of the Lord had bidden him, and took unto him his Wife.*

The Holy Virgin could not but know, that *Joseph* would be troubled with Sorrow, and insecure Apprehensions, concerning her being with Child; but such was her Innocency and her Confidence in God, that she held her Peace, expecting, as we may suppose, which way God would provide a Remedy for the Inconvenience; for if we *commit our selves to God in Well-doing, as unto a faithful Creator*; he will assert our Innocency, and free us from Scandal, if it be expedient for us; if it be not, it is not fit we should desire it; and accordingly this blessed Virgin was soon freed from the least Guilt in *this Transaction.*

For

For *Joseph* was not hasty in the execution of his Purposes, nor in the determining of his Thoughts, but stood long in Deliberation, and longer before he acted in this invidious Matter, which had an appearance of Rigor and Severity: He was first to have defam'd and accus'd her publickly, and being convicted by the Law, she was to dye, if he had gone the ordinary Way: But he who was a *just Man*, which in the Stile of Scripture and other wise Writers, is a good a charitable Man, thought it more agreeable to Justice, to treat an offending Person with the easiest Sentence, than to put things to Extremity, and render the Person desperate, and provoked by the worst of what she could fear, but waved the killing Letter of the Law, and secured his own Interest and his Justice too, by intending to *dismiss her privately*. But before the thing was irremediable, God ended his Doubts by an heavenly Demonstration, in sending an Angel to reveal to him the Innocence of his Spouse, and the Divinity of her Son. Now although the manner of his Conception, and the Message or Annunciation made to his Mother by the Angel, depend principally upon the Relation and Credit of the Virgin herself, who only was privy thereto, and upon the Testimony of *Joseph*, to whom it was revealed by the same Angel afterward; yet considering the Circumstances of the Thing it self, namely the simplicity and honesty of the Reporters; and that it was very unlikely, that *Joseph* being *Just*, as he is called, would have concealed a thing so much against himself, and against the Law,

Law, if he had not been fully assured of the Truth of the Affair. Again, the Innocent Age of the Blessed Virgin, who (St. *Austin* and other Ancient Fathers write, was not above fourteen Years old at that time ; all these Things make it very Improbable, that she would invent such a Matter of herself ; and finally the strange Prophecy that she uttered in her *Canticle* or *Magnificat*, and which we see now fulfilled : Albeit, at that time very unlikely, that all *Nations* should call her *Blessed*, &c. all these Things considered fully, demonstrate the Truth of this Matter.

The Nativity of Jesus.



THE Holy Maid may be judged to long to be a glad Mother, expecting when the Son of Righteousness should break forth from his Bed where nine Months he had hid himself behind a fruitful Cloud. About the End of which God who in his infinite Wisdom, causes all Things to co-operate to his Divine Purposes, brought the Holy Virgin to *Bethlehem*, the City of David to be taxed, with her Husband *Joseph*, pursuant to a Decree upon all the World, published by *Augustus*; which happened in this juncture of Time, that the Prophecy of *Micah* might

might be fulfilled ; *And thou Bethlehem, in the Land of Judah, art not the least among the Princes of Judah, for out of thee shall come a Governor that shall rule my People Israel.*

This rare Act of Providence is highly Remarkable, because this Taxing seems wholly ordered by God, to serve and minister to the Circumstances of this Birth. For this Taxing was not in order to Tribute. *Herod* was now King, and received all the Revenues of *Judea*, and paid a certain Tribute to *Augustus*, as other Kings and Princes, under the Roman Dominion did ; but this was only his sending Commissioners to Tax every City, in order to make an Inquest of the Strength of the Empire, both in Men and Money, he having no other Advantage by it ; but seems to be directed in it by him who rules and turns the Hearts of Princes, that he might, by verifying a Prophecy, signify and publish the Mission and Birth of *Jesus*.

When the Holy Virgin perceived that the Expectation of the Nations was arrived at the very Doors of Revelation, she brought forth the Blessed *Jesus* ; and although all the World were concerned in the Birth of this great Prince, yet we do not read of any that Ministred at it but the Angels ; And thus was *Jesus* born of a poor Mother, in a poor Place, in a cold Winter's Night, far from Home, among Strangers, with all the Circumstances of Humility and Poverty, naked as the Innocence of *Adam*, whom his Mother, after having cradled him in her Arms, took and wrapt in *Swaddling-Cloths*. For so was the design of his Humility, that as the

last Scene of his Life was numbred among Thieves, so the first was among Beasts, the Sheep and the Oxen; which is thus represented by the Poet.

*O thou! who wer't the King of Heav'n and Earth,
How poorly wer't thou tended at thy Birth;
A Manger was thy Cradle, and a Stable
Thy Privy-Chamber; Mary's Knees thy Table
Thieves were thy Courtiers, and the Cross thy Throne;
Thy Dyet Gall, a Wreath of Thorns thy Crown:
All this the King of Glory endur'd, and more
To make us Kings, that were but Slaves before.*

No Man therefore will have cause to complain of his coarse Clothing, if he remember the Swadling-Cloths of this Holy Child; nor be disquieted at his hard Bed, when he considers Jesus laid in a Manger, nor be discontented at his thin Table, when he calls to mind the King of Heaven and Earth, was fed with a little Breast-milk. But since the Eternal Wisdom of the Father, who *knew to chuse the Good, and refuse the Evil*, did chuse a Life of Poverty; it may demonstrate to us, That Riches and Honours, these Idols in the World's esteem, are so far from creating true Felicity, that they are not to be reckoned as real Good Things; neither ought any one to be ashamed of innocent Poverty, of which the Holy Jesus made choice, and the Apostles after him, made publick Profession.

Although the Birth of Christ was destitute of the usual and less necessary Poms, which generally

nerally Illustrate the Birth of Princes; yet his first Humility was made Glorious with Presages, Miracles, and Significations from Heaven, besides those already mentioned: All the World did expect, That in *Judea* should be born their true Prince, insomuch that *Augustus* the Emperor, (as I have noted) about that very time, refused to be called Lord, which the Christians were apt to believe, was occasioned by the Prophecy of a Female Prophet, called a *Sibyl*, foretelling the Birth of a greater Prince, to whom all the World should pay Adoration, who at that time was born in *Judea*: And when the Oracle which *Augustus* consulted, was struck Dumb, and would not answer any of the Questions he desired to be resolved in, he told him unmasked, that *An Hebrew Child should be his Lord and Enemy*.

The World being now at Peace, and the Temple of War shut up, the Prince of Peace was born, and came to reconcile God with Man, and Man with his Brother, by the sweetness of his Example, and the influence of his Holy Doctrine, *That the Wolf and the Lamb should lye down together*. But because the Heavens, as well as the Earth, are his Creatures, and do serve him; at his Birth he received a Sign from Heaven above, as well as in the Earth beneath, as an Homage paid to their common Lord. For as certain Shepherds were keeping Watch over their Flocks at Night, near that part of the Country (as it is thought) where *Jacob* used to feed his Cartel when he was in the Land of *Canaan*, the Angel of the Lord came upon them, and the

Glory of the Lord shone round about them, and they were sore afraid. And needs they must, when an Angel came arrayed in Glory, and clothed their Persons in a Robe of Light, great enough to confound their Understanding: *But the Angel said unto them, Fear not, for I bring unto you glad Tydings of great Joy, which shall be to all People, for unto you is born this Day in the City of David, a Saviour, which is Christ the Lord.*

The Shepherds needed not any Invitation to see this wondrous Sight, but lest their expectation should imagine he was a glorious Prince, the Angel told them a Sign that might take off their Admiracion to see so great a Prince so poorly accomodated; he says, *This shall be a Sign unto you; ye shall find the Babe wrapt in Swaddling-Cloths, lying in a Manger.*

The Angel brought the Message to Shepherds, Persons innocent, mean, and humble, who were more likely not to be scandaliz'd at the Poverty of the *Messias*; for those Persons whose Affections are set upon the Pumps and Vanities of this World, and are not used to Charity and Humility, are altogether removed from the understanding of Spiritual Excellencies, and can relish nothing but the Grandeur of earthly Follies; they are prejudiced with God himself, if he appears Poor and Mean, as the *Scribes* and *Pharisees* were at our Blessed Saviour's Simplicity; with these Men, is Weakness, a mean Birth, an ignoble Stain; Beggery is a Scandal, and the Cross an unanswerable Objection; but the Angel inviting the poor Shepherds to *Bethlehem*, is an evident Intimation, that none are

fit

fit to come to Christ but the Poor in Spirit, Despisers of the World, sincere in their Hearts, without subtle or crafty Designs; and therefore the Angel did not bring the News to *Herod*, nor to the *Scribes* and *Pharisees*, whose ambitious Projects were contradictory to the Simplicity and Poverty of the Birth of Jesus.

The Angel having delivered this Blessed Message, *suddenly there was with him a Multitude of the Heavenly Host*, whose Song was, *Glory be to God on High, on Earth Peace, and Good-will toward Men*: Referring not only to the profound Peace, which at that time all the World was in; but to the great Peace which this new born Prince should make between his Father, and all Mankind. As soon as these heavenly Choristers had ended their glorious Hymn, they returned into Heaven, and the Shepherds went to *Bethlehem*, to see this Thing which the Lord had made known unto them: And they came with haste, and found *Mary* and *Joseph*, and the Babe lying in a Manger. Having observed all to be verified that the Angel had told them; and when they had seen it, their Hearts were so filled with the Oil of Gladness, that they ran over with Joy, and being too big to be confined to their own Breasts, they communicated it to every one, and made known abroad the Saying which was told them, concerning the Child. But *Mary* having changed her first Joy into Wonder, kept all these Sayings and pondered them in her Heart. And the Shepherds having seen and heard what the Angels did upon the Publication of the News, learnt also to sing to the Honour of God, for the Nativity of Christ;

For the Shepherds returned, glorifying and praising God for all the Things that they had heard or seen, as it was told unto them.

But the Angels had told the Shepherds, That the Nativity was glad Tydings of great Joy unto all People, and that the Heavens declared the Glory of God, and the Firmament shew'd his Handy-work; this also was told abroad, even to the Gentiles by a Sign from Heaven. For there was a Prophecy of Balaam, famous in all the Eastern Country, and Recorded by Moses, Numb. 24. 17. *There shall come a Star out of Jacob, and a Scepter shall arise out of Israel; out of Jacob shall come He that shall have Dominion.* Which tho' in its first Sense, it signified David, who was the Conqueror of the Moabites; yet in a more mysterious Sense, it related to the Son of David: And in Expectation of the Event of this Prophecy, the Arabians, the Sons of Abraham by Keturah, who were great Students in Astronomy, and the Motions of the Planets, expected with much Sollicitude, the Revelation of a mighty Prince in Judea, at such time as a miraculous and extraordinary Star should appear: And therefore, when Jesus was born in Bethlehem of Judea, in the Days of Herod the King, there came Wise Men, inspired by God, and taught by their Science, and persuaded by Prophecy, from the East to Jerusalem, and asked confidently, and in great openness, under the Ear and Eye of a tyrant Prince, Bloody and Timorous, Jealous and Ambitious; where is he that is born King of the Jews? For we have seen his Star in the East, and are come to Worship him. The Greeks

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suppose this Star was an Angel, or such a Pillar of Fire as went before the *Israelites* by Night, during their Travels in the Wilderness.

These *Eastern Princes*, of whom *St. Cyprian* says, It was an old Tradition of the Church; that they were Kings, or rather little Lords of particular Places, (like those of whom *Joshua* slew thirty in one Battel) declared the Mystriousness of the Star, and that it was no Prodigy or Comet, foretelling Diseases, Plague, War and Death, but only the happy Birth of a most excellent Prince, yet it brought Affrightment to *Herod*, (and all *Jerusalem with him*) who, when he heard that a King was to be born in *Judea*, thought he should be dispossessed of his usurped Possession of the Kingdom.

For *Josephus* relates, That his Father named *Antipater*, was an *Idumean*, and that *Herod* being a well-monied Man, Industrious, Factionous, and well accomplished, he was in great Favour with the *Romans*, and by his rare Qualities, he at length married the Daughter of *Hircanus*, King of *Judea*, who descended Lineally from the House of *David*, and Tribe of *Judah*. *Hircanus* being afterward defeated in a Battel by the *Partians*, they carried him Captive into that Country; hereupon, *Herod* hastens to *Rome*, and by the Favour of *Mark Anthony*, and *Augustus*, he was created King of *Judea*, by the Senate of *Rome*, although *Hircanus*, and his three Sons, *Antigonius*, *Alexander*, *Aristobulus*, and divers others of the Royal Blood, were all alive; but he soon found Means to get *Hircanus* into his Hands, and murdered him, with his

younger Brother *Aristobulus*, his Wife *Mariamne*, the Daughter of *Hircanus*, and his three Sons, all of the Royal House of *Judah*; he likewise slew Forty of the principal Noblemen, and all the *Sanhedrim*, or seventy two Senators of the same Tribe; he killed the Chief of the Sect of the *Pharisees*; he burnt the Genealogies of all the Kings and Princes of *Judah*, and hired an Historian to draw out a Pedigree from his Progenitors, as if they were descended from the Ancient Kings of *Judah*; he sold the High-Priesthood to Strangers, and made such Havock of the Family of *Judah*, as no part of the Government, or Dignity remained in any of them. And at this time *Jesus*, of the same House, and Line of *Judah*, was born in *Bethlehem*.

Now *Herod* imagining that an Heir was sent from Heaven to challenge the Kingdom, who brought a Star and the Learning of the East with him, as Evidence and Credentials of his Title; resolved, if possible, to defeat the Decrees of Heaven, either by Policy or Violence; and calling the chief Priests and Scribes of the People together, he found they all determined, that *Bethlehem* of *Judea* was the Place designed by Ancient Prophecy, and God's Decree, where Christ should be born: Next, he inquired privately of the Wise Men, what time the Star appeared, which had no regular Motion according to the Course of Nature, but guided the *Magi* in their Journey, so that it stood when they stood, and moved not when they rested, making no more haste than they did, who carried much of the Business and Employment of

the Star along with them. And they having satisfied him in his Questions, *he sent them to Bethlehem, with Instructions, to search diligently for the young Child, and to bring him Word, pretending that he would come and Worship him also.*

The Wise Men prosecuted the Business of their Journey, and *having heard the King, they departed, and the Star (which as it seems, still attended their Motion) went before them, until it came and stood over where the young Child was; where when they saw the Star, they rejoiced with exceeding great Joy.* Such a Joy as wearied Travellers find, when they are come to the End of their Journey, or entering their Inn. A Joy of Nature, of Wonder, and Religion, and their Spirits being heightened with Expectation, they ran into *the House where they saw the young Child with Mary his Mother*; and possibly they might be under some Surprize, when instead of Pomp and Gayety, they saw the great King's Throne to be a Manger, a Stable his Chamber of Presence, a thin Court, and no Ministers, and the King himself a pretty Babe, and but that he had a Star over his Head, nothing to distinguish him from the common Condition of Children, or to excuse him from the Miseries of a poor empty Fortune.

This did not scandalize those Wise Persons, but being convinced by that Testimony from Heaven, and the Union of Circumstances, *they fell down and worshipped him; after the manner of the Eastern People, when they pay Veneration to their Kings; not with a Salutation, and*
Blessing

Blessing in Words only, but *they bring Presents, and come into his Courts* ; for when they had opened their Treasures, they *presented unto him Gifts, Gold, Frankincense and Myrrh*. Seeming to declare their Faith of three Articles by this Oblation : By Gold, that he was a King ; by Incense, that he was a God, and by Myrrh, that he was a Man : Or as others Imagine that if there was any Mystery in these Offerings, Gold might signify Acts of Mercy ; Myrrh, the Chastity of Mind, or Purity of our Bodies, to the Incorruption of which Myrrh is especially Instrumental ; and by his Incense, our Prayers, as the most proper Presents to the Honour and Service of this young King : But whatever Mens Opinions were, the Act of Adoration was direct and religious ; the Myrrh, was Medicinal to his tender Body ; and Incense, possibly then was necessary in a Stable, the first Throne of his Humility, and the Gold was a good Antidote against the present Indigencies of his Poverty : Such Presents as these were used in all the *East*, (especially in *Arabia* and *Saba*, to which the growth of Myrrh, and Frankincense were proper) in their Addresses to their Gods, and to their Kings, with which under the Vail of Flesh, they worshipped the Eternal Word, the Wisdom of God under Infant Innocency ; the Almighty Power in so great Weakness, and the Height of Majesty, and Divine Glory, under the lowness of Human Nature.

When the Wise Men had paid the Tribute of their Offerings and Adoration, *being warned in their Sleep by an Angel, not to return to Herod ;*
they

they returned into their own Country another way, fully satisfied of the Truth of what they had heard and seen, and taught by this rare Demonstration which was made by Christ, that Man's Happiness did not at all consist in the Affluence of worldly Riches, Possessions, and windy Honour, having seen the Eternal Son of God poor and weak, and unclothed of all exteriour Ornaments, they renounced the World, and retired into the Recesses of Religion, and the Delights of Science.

And now the Blessed Saviour of the World, having assumed the Nature of sinful Man, who had broken the Divine Commands, he was to put that Nature into a saveable Condition, by fulfilling his Father's Preceptive Will, and then to reconcile it actually, by suffering the just Deservings of its Prevarications; he therefore addresses himself to all the Parts of an active Obedience, *and when eight Days were accomplished for the Circumcising the Child*, he exposed his tender Body to the Circumcising-Knife, and shed his Blood in Drops, giving an earnest of those Streams of Blood which he did afterwards pour out, for the cleansing of Human Nature, and extinguishing the Wrath of God. He had no Sin, nor was conceived by natural Generation, and could have no Stains in Soul or Body, which need be cleansed by this Mystery; neither indeed do we find it expressed, that Circumcision was ordained for pardon of Original Sin, though it is presumed so; but it was instituted to be a Seal of a Covenant between God and Abraham, and his Posterity;

a Seal of the Righteousness of Faith, and therefore was not improper for him to suffer who was the Child of *Abraham*, and who was the Prince of the Covenant, and the *Author and Finisher* of that Faith, which was promised to *Abraham* in Circumcision; but so Mysterious were all the Actions of Jesus, that this one served many Ends. For 1. it gave Demonstration of the Verity of Human Nature. 2. Hereby he began to fulfil the Law. 3. It took from himself the Scandal of Uncircumcision, which would eternally have prejudiced the *Jews*, against his Entertainment and Communion with him. 4. He then took upon him that Name which declared him to be the Saviour of the World; which as it was finished in the Blood of the Cross, so it was begun in the Blood of the Circumcision. *For when the eight Days were accomplished, his Name was called Jesus: This Name his Parents imposed upon him, which the Angel told to his Mother, a Name above every Name; for in old time God was known by the Names of Power, of Nature, of Majesty; but his Name of Mercy was reserved till now, when God did purpose to pour out the whole Treasure of his Mercy, by the Ministry of his Holy Son.*

But this Holy Family longed till they might be permitted to Address to the Temple, that there they might present the Holy Babe to his Father, in his own House; for though while he was a Child, he did differ nothing from a Servant, yet he was Lord of the Place, it being his Father's House, and indeed, Lord of all.

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Therefore, when the Days of the Purification were accomplished, they brought him to Jerusalem, to present him to the Lord; to whom he was Holy, as being the First-born of his Mother, the only begotten Son of his Father, and the First-born of every Creature; and they did with him according to the Law of Moses, offering a Pair of Turtle Doves, for his Redemption.

And as there was no publick Act about this Holy Child, but it was attended by something Miraculous and Extraordinary; at this Instant the Spirit of God directed *Simeon*, a holy Person into the Temple, that he might be sensible of the fulfilling of a Prophecy made to himself, That before his Death, he might behold the Lord Christ, and embrace the Glory and Consolation of Israel, and the Light of the Gentiles in his Arms; and accordingly he spake glorious Things of that Child, and Things sad and glorious concerning his Mother; that the Child was set for the rising and falling in Israel, for a Sign that should be spoken against; and the Bitterness of that Contradiction, should pierce the Heart of his Holy Virgin Mother like a Sword; that her Joys might be a little allayed with the present Revelation of her future Trouble.

Old *Anna* the Prophetess came also in, full of Years and Joy, and found the Reward of her incessant Prayers and Fasting in the Temple, the long looked for Redemption of Israel being now present, and she with her Eyes saw the Light of the World, the Heir of Heaven, the long expected *Messias*, whom the Nations had desired, and waited for, till their Hearts

were

were faint, and their Eyes dim, as doubting he would be long in coming; she also prophesied and gave Thanks unto the Lord. But Joseph and his Mother marvelled at those Things which were spoken of him; and Mary having received the greatest Favour that any of the Daughters of Adam ever did, and knowing from whence, and for whose Glory she had received it, returned the Holy Jesus in a Present to God again, for she had nothing so precious as himself to make Oblation of; and because by the Law of Moses, every First-born among the Males, was to be Holy to the Lord; the Holy Mother brought a Pair of Turtle Doves, or Pigeons, to redeem the Lamb of God from the Anathema, because every First-born was to be offered to God, or redeemed if it was clean. This was a poor Man's price, and the Blessed Jesus was never valued at an higher Rate, while he was upon Earth. For he that was Lord of the Universe, chose his Portion among the Poor of this World, that he might advance the Poor to the Riches of his Inheritance; for at his Birth he was poor, at his Circumcision poor, and in the likeness of a Sinner; at his Presentation poor, like a Sinner and a Servant, for he chose to be redeemed at a very mean Price.

Herod having long waited for the return of the Wise Men, to give him Directions where to find the Child, that his Sword might do certain Execution upon him, when he saw he was mocked of them, he was exceeding Wrath: And though he believed the Divine Oracles, foretelling that a King should be born in *Bethlehem*; yet his Ambition

bition made him so stupid, that he attempted to Cancel the Decree of Heaven. For if he did not believe the Prophecies, why was he troubled? If he did believe them, how could he possibly hinder the Errand, which God had foretold, himself would certainly bring to pass? And therefore, since Providence had prevented him from bathing his own Sword in the Blood of the Blessed Child; he resolv'd to send a Sword of Indiscrimination and Confusion, hoping that if he killed all the Babes of *Bethlehem*, this He therefore *sent forth and slew all the Children* young King's reign would also soon Determine. *that were in Bethlehem, and in all the Coasts thereof, from two Years old and under, according to the time which he had diligently enquired of the Wise Men.* For this Execution was in the beginning of the second Year after Christ's Nativity, as in all Probability we guess, not at the two Years end, as some suppose; because as his Malice was subtle, so he intended it should be secure, and was near the time of his Computation.

The Massacre was sad, cruel and universal; no Compassion was taken at the dreadful Shrieks of the Mother; no tender hearted Soldier was employed; no hard hearted Person was softened by the weeping Eyes, and pity begging Looks of those Mothers, that wondred how it was possible for any one to hurt their pretty Sucklings; there was no Protection, no Defence against these savage Butcheries, no Indulgence to any; insomuch that *Herod* caused his own Child, which was at Nurse in the Coast of *Bethlehem* to bleed to Death, (who as *Philo*
the

the *Jew* writes) was descended by his Mother's side of the Tribe of *Judah*, which barbarous Cruelty being told to *Augustus*, he said, *That in Herod's Family, it were better to be a Hog than a Son*, since being a *Jew*, he was forbid to kill or eat Swines Flesh, though he was not ashamed to murder his Child; the Sword being thus made sharp by *Herod's* Commission, slaughter'd fourteen thousand innocent Infants (as the *Greeks* in their Calendar, and the *Abyssenes* of *Ethiopia* do Commemorate in their Liturgy.) For *Herod* Crafty and Malicious, that is a finish Tyrant, had caused all the Children to be brought together, which the poor credulous



Mothers supposing was only designed to take an account of their Age and Number in order to lay some Tax upon every Head, unknowingly suffer'd

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suffer'd themselves and their Babes to be betray'd to an irremediable Butchery. Then was fulfilled what was spoken by Jeremy the Prophet, saying, *Lamentation and Weeping, and great Mourning*; Rachel weeping for her Children, and would not be comforted. All the Instances of Sadness were little enough to express the great Weeping when fourteen thousand Mothers in one Day, saw their pretty Babes, pouring forth their Blood into that Bosom, whence not long before they had sucked Milk, and instead of those pretty Smiles, which use to endear their Affections, nothing but affrighting Shrieks, and pale ghastly Looks. The Mourning was great, like the *Mourning in the Valley of Hinnom*, and there was no Comforter; their Sorrow was too deep to receive any present Consolation, and nothing but length of Time could allay their woful Grief.

But the Malice of Herod went farther, into the Hill-Country, and hearing that great Things were spoken of John, (called the Baptist) the Son of Zachary, as if he was designed to some eminent Ministry about this great Prince, he designed to make void the Prophecies concerning him also, and sent a Messenger of Death to find him out. But the Mother's early care prevented his Design, by conveying her Son into Desert Places, where he continued, till the time appointed for his Manifestation unto Israel: But as the Children of Bethlehem died in the stead of Christ, so did the Father of the Baptist die for his Child; for Herod slew Zachary between the Temple and the Altar; because he refused to be-
tray

tray his Son to the Fury of that raging Beast, though some eminent Primitive Christians, had a Tradition; that a Place being separated in the Temple for Virgins, *Zachary* suffered the Blessed Virgin to abide there after the Birth of the Holy Jesus, affirming her to be still a Virgin, and that for this reason not *Herod*, but the *Scribes* and *Pharisees* did kill *Zachary*.

Tertullian reports that the Blood of *Zachary* had so besmeared the Stones of the Pavement, which was the Altar the good Priest was sacrificed on, that no Art nor Industry could wash the Tincture out, the Dye and Guilt being both Indelible; as if because God did intend to exact of that Nation, all the Blood of righteous Persons from *Abel* to *Zacharias*, who was the last of the Martyrs of the Synagogue, he would bear a Character of their Guilt in their Sight, to upbraid their Irreligion, Cruelty and Infidelity. Some there are, who affirm that those Words of our Blessed Saviour, not to relate to any *Zachary* who had been already slain, but to a Prophecy of the last of all the Martyrs of the *Jews*, who should be slain immediately before the Destruction of the last Temple, and the Extermination of their Nation. Certain it is, that such a *Zachary* the Son of *Baruch* (if we may believe *Josephus*) was slain in the Middle of the Temple, a little before it was destroyed; and it is agreeable to the Nature of the Prophecy, and the Reproof here given by our Blessed Saviour, That from *Abel* to *Zachary*, should take in all the Righteous Blood, from First to Last, till the Iniquity was compleat; and it is not imagina-

ble that the Blood of our Blessed Lord, and the Apostle St. *James*, for whose Death many of the *Jews* were of Opinion, God destroyed their City, should be left out of the Account, which would certainly be, if any other *Zachary* should be meant than he whom they last slew; and therefore St. *Cyprian* expounds what we read in the past Sense to signifie the Future, and instead of *ye slew*, Reads, *shall slay*, according to the Stile often used by Prophets, and as sometimes an uncertain Signification will bear.

But the first great Instance of the Divine Vengeance for these Executions was upon *Herod*, who in a very few Years after, was smitten of God with so many Plagues and Tortures, that himself above seemed like an Hospital of the Incurable; for he was tormented with a soft, slow Fire, like that of burning Iron in his Body; in his Bowels with intolerable Colicks and Ulcers; in his shameful Parts with Worms; in his Feet with Gout; in his Nerves with Convulsions; Difficulty of Breathing, and out of divers Parts of his Body, issued out so noisome and ulcerous a Stench, that the Loathsomeness, Pain, and Indignation, made him once snatch up a Knife with purpose to have killed himself, but that he was prevented by a *Nephew* of his, who then attended him; but the Heart of *Herod* was only the more hardened by the Loads of Divine Wrath; God began his Hell here, and the Pains of Hell never made any Man less wicked. For *Herod* perceiving that he must now dye, first put to Death his Son *Antipater*, under pretence that he would have
poison-

poisoned him; and that the last Scene of his Life, might, for cursed Malice, and exalted Villany, out-do all the rest; because he believed the *Jewish* Nation would rejoyce at his Death, he assembled all the Nobles of the People, and put them in Prison; giving strict charge to his Sister *Salome*, that when he was at the Point of Death, they should all be slain, that his Death might be lamented with a real and universal Sorrow. But God that brings to naught the Counsels of wicked Princes, turned the Design against the Intendment of *Herod*; for when he was dead, and could not call his Sister to account, for disobeying his most bloody and unrighteous Commands, she released all the imprisoned and despairing Gentlemen, and made the Day of her Brother's Death, a perfect Jubilee, a Day of Joy, such as that when the *Jews* were delivered from the Violence of *Haman*, in the Days of *Purim*.

All this while God had provided a Sanctuary for the holy Child Jesus, who seeing the secret Purposes of Blood which *Herod* had contrived, sent his *Angel*, who appeared to Joseph in a Dream, saying, *Arise and take the young Child and his Mother, and fly into Egypt, and be there until I bring thee Word. For Herod will seek the young Child to destroy him. Then he arose and took the young Child and his Mother by Night, and departed into Egypt. Joseph and Mary instantly arose and without enquiring how they shall live there, or when they shall return, or how be secured, or what Accomodations they shall have in the Journey, but in the Night they began the Pilgrimage*

Pilgrimage with the Chearfulness of Obedience, and the Confidence of Hope, and the Joys of Love, knowing themselves sufficiently recompenced for all the Trouble they could endure by being Instruments of the safety of the Holy Jesus : The Ancient Father's say, They made their first Abode in *Hermopolis*, in the Country of *Thebais* ; whither when they first arrived, the Child Jesus, being by Design or Providence, carried into a Temple, all the Statues of the Idol Gods fell down, like *Dagon* at the Presence of the Ark, and suffered their timely and just Dissolution, and Dishonour, according to the Prophecy of *Isaiah* : *Behold the Lord shall come into Egypt, and the Idols of Egypt shall be moved at his Presence.* And in the Life of the Prophet *Jeremiah*, written by *Epiphanius*, it is reported, that he told the *Egyptian* Priests, That their Idols should be broken to pieces, when a Holy Virgin with her Child, should enter into their Country ; which Prophecy, possibly might be the cause that the *Egyptians*, besides their vain Idols, and false Gods, did Worship also an Infant in a Manger, and a Virgin in her Bed.

From *Hermopolis* to *Maturaa* these Holy Pilgrims went for their Safety and Subsistence, where it was reported, they dwelt in a Garden of Balsom, till *Joseph* being at the end of seven Years, (as it is commonly believed) ascertained by an Angel of the Death of *Herod*, and commanded to return to the Land of *Israel*, he was obedient to the Heavenly Vision and returned ; but hearing that *Archelaus* reigned in his Father's stead ; and knowing the Cruelty and Ambition

bition of *Herod*, was hereditary, or intailed upon his Son, he was warned to turn aside to the Parts of *Galilee*, under the Jurisdiction of *Philip*, the Son of *Herod* also, where *Archelans* had no Authority; the Holy Family were not Sollicitous about their Return, nor distrustful of Divine Providence, but full of Poverty, Sanctity and Content, waited God's time, at the the Return of which God delay'd not to recal them from Exile, *out of Egypt he called his Son*, and directed *Joseph's* Fear and Course, that he should drive to a Place free from Danger. And the same Providence God expresses to all sincere Christians, and will free them from all their Pains, Sorrows and Troubles, if they wait his good Time, and in the mean while do their Duty, and depend upon his Assistance; the Holy *Jesus* having gone before them, will aid them, and at length make their Condition eternally Happy.

From the Return of this Holy Family to *Judea*, and their Habitation in *Nazareth*, till the blessed Child *Jesus* was twelve Years of Age, we have nothing transmitted to us of any Authentick Record, but that they went to *Jerusalem* every Year at the Feast of the Passover. And when *Jesus* was twelve Years old, and was in the Holy City, attending upon the Paschal Rites, and solemn Sacrifices of the Law; his Parents having fulfilled their Days of the Feast, went homeward, supposing the Child had been in the Caravan among his Friends; going before a whole Day's Journey, and when they sought and found him not, they returned to *Jerusalem*, full of Tears and Sor-

rows, and for three Days could not find him ; at length entering into the Temple to pray to God who knew their Desires, changed their Sorrows into Joy and Wonder ; for there the Mother found the *Holy Son sitting in the midst of the Doctors, both hearing them and asking them Questions ;* and when they saw him, they were amazed, and so were all that heard him at his Understanding and Answers, beyond his Education, beyond his Experience, beyond his Years, and even beyond the common Attainments of the best Men, discoursing with the Spirit of a Prophet, the Demonstration of an Angel, and the height of Inspiration ; for here in the very literal Sense, *God out of the Mouths of Babes, ordained Strength.*

Glad were the Parents of the Child to find him Initiated with a Miracle, and when he gave them account of his Employment, which they understood not, saying, *How is it that ye sought me ? Wist you not that I must be about my Father's Business.* But Mary kept all these Sayings in her Heart ; And he went down with them, and came to Nazareth, and was subject unto them ; And Jesus increased in Wisdom, and Stature, and in Favour with God and Man ; and no doubt lived in all Holiness and Humility, shewing great Signs of Wisdom, and thereby endearing himself to all that beheld his Conversation, and confirmed them in the Expectation which his Miraculous Birth had created of him ; increasing in Proportion to his great Beginnings to a miraculous Excellency of Grace, sweetness of Deemeanour and excellency of Understanding.

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When

When *Herod* had drunk so deep a Draught of Blood at *Bethlehem*, and sought for more from the Hill-Country, *Elizabeth* carried her Son *John the Baptist*, into the Wilderness, there in the Desert Places, to hide from the Fury of that Beast, where questionless she attended him with as much Care and Tenderness, as the Affections and Fears of a Mother could express in those barren Solitudes: It is recorded, That the Child was about eighteen Months old when he first fled to this melancholy Sanctuary, but after forty Days his Mother died, and his Father *Zachary* slain at his Ministration, which happened about this Time, in the Court of the Temple; so that the Child was exposed to all the Dangers and Infelicities of an Orphan, in a Place of Solitariness and Discomfort, in a time when a bloody King meditated his Destruction: but when his Father and Mother were taken from him, the Lord took him up. For the Greeks have a Tradition, That God deputed an Angel to be his Guardian, and Nourisher, as he had formerly done to *Ishmael*, who dwelt in the Wilderness; and to *Elias* when he fled from the Rage of *Ahab*, so to this Child who came in the Spirit of *Elias*, to make Demonstration that there can be no Want nor Danger, where God undertakes the Care and Provision for his Children.

The Entertainment that he met with in the Wilderness, was such as might dispose him to a Life of Austerity, to holy Contemplation, Prayers, and Communion with God; his Raiment being of Camels Hair, and a Leathern Girdle.

Blessed SAVIOUR.

51

about his Loins, and his Meat was Locusts, and wild Honey: And thus he continued till he was about thirty Years of Age, and then, in the fifteenth Year of Tiberius, Pontius Pilate being Governor of Judea, the Word of God came unto John in the Wilderness, and he came into all the Country of Judea, preaching and baptizing. This John, according to the Prophecies of him and designation of his Person by the Holy Ghost, was the Fore-runner of Christ, sent to dispose the People for his Entertainment, and prepare his Ways; whom all the Jewish Writers of that Time, mention with exceeding Praise; and Josephus who lived soon after the Death of Christ, says, That he was a most excellent Man, of whom it was written by the Prophet Malachy, Behold, I will send my Messenger, and he shall prepare the Way before me: It was therefore necessary that he should be a Person of consummate Virtue and Holiness, that the Purity of his Life might gain Credit and Reputation to the Testimony he was to give concerning his Lord, the Saviour of the World, which happened accordingly.

For as the Baptist while he was in the Wilderness, became the Pattern of a solitary, contemplative Life, and an Example of sanctity and singular Austerity; so when he appeared to the World, he seemed to be a very extraordinary Man, and the Wonders which were great at his Birth, and the Prediction of his Conception, which never had before happened, but in the Persons of Isaac and Sampson; the Contempt of the World, his mortified Countenance and Deportment, his austere and soli-

tary Life, his vehement and zealous Preaching, created so high an Opinion of him in the People, *that all held him for a Prophet*, and a rare Example of an Holy Life; and all this was rendered more awful by his solemn Baptism, whereby he so prevailed, that he made apt and admirable Preparations for the Lords appearing; *for there went out to him Jerusalem, and all Judea, and all the Regions round about Jordan, and were Baptized of him, confessing their Sins.* By these Heavenly Means he so won upon the Affections of all Men, that his Sermons and his Testimony concerning Christ were the more prevalent and acceptable; the Sum of his Discourses tending to persuade them to repent of their Sins, and bring forth the Fruits of an Holy Life; he was a severe Reprehender of the *Pharisees and Sadduces*; he exhorted the People to do Works of Mercy, the *Publicans* to do Justice, and oppress no Man; the Soldiers to abstain from Plundering, Violence and Rapine; and publicly declared that he was not Christ, that he only Baptized with Water; but the Holy Jesus should Baptize *with the Holy Ghost, and with Fire*, and finally denounced Eternal Wrath and Punishment to all that were Impenitent and from this Day forward, that is, *From the Days of John Baptist, the Kingdom of Heaven is Entered by Violence, and the Violent take it by Force.* For now the Gospel began to dawn, *John* being like the Morning-Star, foretelling the approaching of the Sun of Righteousness; for as *St. John the Baptist* lay'd the first rough, and unhewn Stone in this Spiritual Building, in Mortification

Self

Self-denial, and doing Violence to our natural Affections, so the Master builder himself continued the same, by propounding the Glories of the Heavenly Kingdom, to those only who by bearing his Cross should obtain the same. Now was the time that Multitudes should throng and crowd to enter into the Sreight Gate; and the younger Brothers, the Gentiles should snatch the Inheritance from the Jews our elder Brothers; Strangers from Natives; the Publicans and Harlots from the Scribes and Pharisees; who like violent Persons shall by their Importunity, Obedience, Watchfulness, and Diligence, gain the Kingdom from them to whom it was first offered, and *Jacob* shall be loved, and *Esau* hated.

From the Disputation of *Jesus* with the Doctors to the time of his Manifestation to *Israel*, which was about eighteen Years, the Holy Child dwelt in *Nazareth*, in great Obedience to his Parents working, as is supposed, with his Hands in his supposed Father *Joseph's* Trade, for the Support of his own and his Mother's Necessities, and that he might bear the Curse of *Adam*, that in the Sweat of his Brows, he should eat his Bread: But now the full time being come, he took his leave of his Mother and his Employment, to begin his Father's Work, and his Prophetical Office, in order to the Redeeming of the World; and when John was baptizing in Jordan, *Jesus* came to John to be baptized of him. And tho the Baptist had never seen his Face, because they had been from their Infancy given to several Places, and designed to several

Offices, yet the Holy Ghost immediately inspired *John* with a discerning knowing Spirit, so that at his first Arrival he knew him, and did him Worship ; so that when *Jesus* desired to be baptized, *John* forbid him, saying, *I have need to be baptized of thee, and comest thou unto me ?* But our Blessed Saviour, who told *John* that he came to fulfil all Righteousness, would receive



that Rite which his Father had instituted in order to the Manifestation of his Son ; and by this Baptism he became known to *John*, so that now he pointed at his Person in his Sermons and Discourses, and by calling him *the Lamb of God* ; prophecy'd of his Passion, and declared him to be the World's Redeemer, and the Sacrifice for Mankind.

As

As soon as *John* had performed his Ministry, and *Jesus* was baptized, he prayed, and the *Heavens* were opened, and in the Air appeared a new and glorious Light, the *Holy Ghost* descending like a Dove, and lighting upon him, and a Voice from Heaven, saying, *This is my beloved Son, in whom I am well-pleased.* This was the Inauguration and Proclamation of the *Messias*, when he began to be the great Prophet of the *New Covenant*: The Dove is Inoffensive, and feels no disturbance nor violence of Passions, when its dearest Interests are destroyed; we also ought to be of an even Spirit in the saddest Accidents which usually discompose our Peace, and it is certain that where ever the Holy Spirit does dwell, there also Peace and Sanctity, Meekness, and Charity, a mortified Will, and an absolute abandoning our own Inclinations and Desires do inhabit; Furthermore, this Dove, like that which *Noah* sent out of the Ark, did aptly signify, That the World should be renewed, and all to be turned to a *New Creation*, and God hath made a Covenant with us, that unless we provoke him by our Impieties, he will never destroy the Earth any more; when the Solemnity of his Baptism was over, Christ ascended up out of the Water, and some of the Ancients report (but with what certainty we know not) that the Place in that River where his Holy Body had been baptized, was indued with a healing Quality, and a Power of curing Lepers, that bathed themselves therein, in the Faith of *Jesus*. But the Manifestation of this Power,

was not till afterwards, for as yet *Jesus* did no Miracles.

When the Saviour of the World was baptized, had opened the Heavens, which never yet had been opened to Man, and was declared the Son of God, *Jesus* was by the Spirit driven into the *Wilderness*; not by an unnatural Violence, but by a super-natural Inspiration, and Inclination, for it was the Holy Spirit that bare him thither; he was led by the Good Spirit to be tempted of the Evil; whither also he retired to make Demonstration, that in an active Life, such as he was designed to, these Retirements for Contemplation and Prayer may be necessary, that we may be thereby enabled to teach others, when we have been conversing with God. In the Desert which was reckoned four Miles from the Place of his Baptism, and about twenty from *Jerusalem*, he Abode there *forty Days, and forty Nights*; where he was perpetually disturbed and assaulted with Evil Spirits, in the midst of wild Beasts, in a continual Fast, without Eating or Drinking Water; and the Angels ministered unto him; being Messengers of Comfort, and Sustentation from his Father for the Support, and Service of his Humanity, and employed in resisting, and discountenancing the Assaults and Hostilities of the Spirits of Darkness.

Whether the Devils appeared in any horrid and affrighting Shape, is not certain; but it is more likely that to a Person of Christ's Sanctity, they would appear more Angelical, he not being to be affrighted with ugly Phantasms, which

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abuse the Weak, and imperfect Conceptions of ignorant People ; but the Way which Satan the Prince of Devils took, was that at the Expiration of forty Days, *Jesus being Hungry*, he invited him to eat Bread of his own providing, which might refresh his Humanity, and prove his Divinity ; hoping that his Hunger, and the desire of convincing the Devil, might tempt him to eat before the Time appointed : *But Jesus answer'd, It is written, Man shall not live by Bread alone, but by every Word that proceeds out of the Mouth of God* ; meaning that in every Word of God, whether the Commandment be general or special, a Promise is either expressed or implied of the Supply of all Provisions, necessary for him that is doing the Work of God, and that this was the present Case of *Jesus*, who was then doing his Father's Work, and promoting our Interest, and therefore was sure to be provided for, and so we may be likewise, when we are performing our Duty.

The Devil having failed in this Assault, tries him again, requiring still a Demonstration of his being the Son of God ; he sets him upon the Pinnacle of the Temple, and invites him to throw himself down, saying, *If thou be the Son of God, cast thy self from hence, for it is written, He shall give his Angels charge concerning thee, to keep thee, and in their Hands they shall bear thee up lest at any time thou dash thy Foot against a Stone*. But though our Saviour was secured of God's Protection, yet he would not tempt God by requiring an extraordinary Act of his Providence, for his unnecessary Preservation. At

length Satan unites all his Power of Stratagem and places the *Holy Jesus* upon an exceeding high Mountain, and by an Angelical Power represents as in a Map all the Kingdoms, Glories, and Beauties of this World, and assures *Jesus*, that all this was put into his Power to give, and he would bestow it on him, if he would fall down and worship him: But our blessed Redeemer being provoked and angry at this vile Proposal, and his impudent and blasphemous Demands, and said, *Get thee hence, behind me Satan, for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve.* The Devil then leaveth him, and behold, Angels came and ministered unto him, bringing him such Things as his Necessities required; after he had by a forty Days Fast and Abstinence, left an Example to his Disciples and Followers, That Fasting is necessary to a contemplative Life, and for resisting and overcoming all Temptations and Allurements of the Devil, and all our Spiritual Enemies. And we may observe, That Poverty, Predestination and Ambition are the three Quivers from which the Devil drew his Arrows, with which he thought to prevail against Christ, but our Captain conquered him both for himself and us; whereby we may see our Danger, and how we are provided with a Remedy against all the Temptations of the wicked One.

After the *Baptist* by a Sign from Heaven, was confirmed in Spirit and Understanding, that *Jesus* was the *Messiah*; he immediately published to the *Jews* what God had manifested to him; and first to the *Priests and Levites*, who

who sent a Messenger from the Sanhedrim, or great Council at Jerusalem to know *who he was* : *John* answered immediately, That himself was not the Christ, nor *Elias*, nor that Prophet whom they, by a special Tradition, did expect to be revealed they knew not when ; and concerning himself he said nothing positively, but that he was *the Voice of one crying in the Wilderness, make streight the Way of the Lord*. This Lord was then amongst them, but not known, a Person of great Dignity, *the Latchet of whose Shoes he was not worthy to unloose*, or do the meanest Office under him ; *who tho' coming after John, was to be prefer'd before him, who was to increase, but the Baptist was to decrease, who did Baptize with the Holy Ghost and with Fire*.

This was the Character of his personal Prerogatives, but as yet no Demonstration was made of his Person, till after the Descent of the Holy Ghost upon him, and then where ever the Baptist saw *Jesus*, he points him out with his Finger, *Behold the Lamb of God that taketh away the Sins of the World ! This is He*. Then he shews him to *Andrew*, *Simon Peter's Brother*, and to another Disciple with him, who both followed *Jesus*, and abode with him that Night. *Andrew* brings his Brother *Simon* with him, and Christ Changes his Name from *Simon* to *Peter*, or *Cephas*, which signifies a Stone. Then *Jesus* himself finds out *Philip* of *Bethsaida*, and bad him follow him, and *Phil'p* finds out *Nathanael*, and calls him to see ; thus like People that came out of Darkness, when they see the Sun, they

they call to their Parents to be Partakers of this new and strange Revelation.

When *Nathanael* was come to *Jesus*, Christ saw his Heart, and gave him a Testimony of being truly honest, and full of Holy Simplicity, *an Israelite indeed, in whom is no Guile*; and *Nathanael* being over-joyed that he had found the *Messiah*, believing out of Love, and loving by reason of his Joy, having no Suspicion of his Person; and *Jesus* took his Will and the forwardness of such Affection in such good Part, that he promised him greater Things, and this gave occasion to the first Prophecy which was made by him; for *Jesus* said unto him, *Because I said I saw thee under the Fig-tree, believest thou? Thou shalt see greater Things than these.* And then Prophecied, That he should see Heaven opened, and the Angels of God ascending and descending upon the Son of Man; but he being a Doctor of the Law, Christ did not chuse him for one of his Apostles.

About the same time there was a Marriage at *Cana of Galilee*, in the Neighbour-hood of Christ's dwelling, where *John* the Evangelist is by some supposed, tho' without certainty, to be the Bridegroom, to which *Jesus* with his Mother being invited, he went to do civility to the Persons espoused, and to honour the Holy Ordinance of Marriage; the Persons then married, were thought to be but of indifferent Fortunes, richer in the Love of their Neighbours, than in wealthy Possessions; they had more Company then Wine, which the Blessed Virgin Mother acquainted *Jesus* with; who

answer-

answered her, *Woman, what have I to do with thee? Mine Hour is not yet come:* By this Answer, intending no Denial to his Mother, but to signify he was not yet entred into the Period and Years of Miracles, and when he did, it must not be for respect of Kindred or civil Relations, but deriving his Power from Above, it must be to serve that Design, which he had received in charge together with that Power.

And so his Mother understood him, giving express Charge to the Attendants, *to do whatsoever he commanded;* Jesus therefore bid them fill the Water-pots which stood there for the use of frequent Washings, which the *Jews* used in all public Meetings, for fear of contracting legal Pollutions and Impurities, wherein they seemed too Superstitious, washing the very Beds and Tables employed at their Feasts. The Servants filled them to the Brim, and as they were commanded, drew out, and bare to the Governor of the Feast, who knew not of it, till the Miracle grew Public, and like Light shewed it self; for while they wondred at the Management of the Feast, in keeping the best Wine till the last, it grew apparent that he who was Lord of his Creatures, could produce new Qualities in that Subject, in which he chuses to glorify his Son. This beginning of Miracles did Jesus at Cana in Galilee. For all those Miracles that the *Papish* Legends report to be done by Christ in his Infancy, and Interval of his younger Years, are Apocryphal and Spurious, promoted by the credulity of such Persons, in whose Hearts, Easiness, Folly, and Superstition are bound up; this

this first Miracle manifested his Glory, and his Disciples believed in him.

Immediately after this Miracle, *Jesus* abode a few Days in *Capernaum*; but because of the great Feast of the Passover, he ascended to *Jerusalem*, where he performed an Act of Holy Zeal in behalf of the Honour of the Temple, which divers Merchants, and Exchangers of Money made their Bank, and Market, and brought Beasts thither to be sold for Sacrifice against the great Paschal Solemnity; at the Sight of which our Saviour being moved with Indignation, *made a Whip of small Cords, and drove the Beasts out of the Temple, overthrew the accounting Tables, and commanded them that sold the Doves, to take them from thence.* For his Anger was Holy, and therefore would not have the Doves let fly, to the Detriment of the Owners, saying, *Make not my Father's House, a House of Merchandize*; for it shall be called, *a House of Prayer to all Nations*: And being required to give a Sign of his Vocation, he only foretold the Resurrection of his Body after three Days, but expressed it in the Metaphor of the Temple; *Destroy this Temple, and I will build it again in three Days*; he spake of the Temple of his Body; and they understood it of the Temple at *Jerusalem*, and it was never rightly construed till it was accomplished.

At this public Convention or Assembly of the Jewish Nation, *Jesus* did many Miracles, published himself to be the *Messias*, and gained many Disciples, among whom was *Nicodemus*, a Doctor of the Law, and a Ruler of the Nation,

on, he came by Night to *Jesus*, and affirmed himself to be convinced by the Miracles which he had seen, *for no Man can do those Miracles which thou doest, excepts God be with him.* *Jesus* then began to instruct him in the Mystery of Regeneration, saying, *Verily, Verily, I say unto thee, except a Man be born again, he cannot enter into the Kingdom of God.* This was strange Philosophy to *Nicodemus*, but *Jesus* bid him not to wonder, for this is not a work of Humanity, but a Fruit of God's Spirit, *for the Spirit bloweth where it listeth*; like the Wind which is apparent in its Effects, but secret in the Causes and Production thereof. Christ then says, There are higher Things, and more Mystrious for him to apprehend and believe; tells his own Descent from Heaven; foretells his Death and Ascension, and the Blessing of Redemption which he came to work for Mankind; preaches of the Love of the Father, the Mission of the Son, the Rewards of Faith, and the Glories of Eternity: He upbraids the Unbelieving and Impenitent, and declares the differences of an Holy and Corrupt Conscience, the Shame and Fear of the one, the Confidence and Severity of the other; and this was the Sum of his Sermon to *Nicodemus*, which was the fullest of Mystery of any that he ever made, except that immediately before his Passion; all his other Sermons being more Practical.

From *Jerusalem* *Jesus* goeth into the Country of *Judea*, attended by divers Disciples, whose Understandings were brought into Subjection and Obedience to him, upon Confidence of the

Divinity of his Miracles. There the Disciples received all that came, and baptized them, as *John* at the same time did, and by that Ceremony admitted them into the Christian Discipline and Institution; according to the Custom of the Doctors and great Prophets among the *Jews*, whose baptizing their Scholars, was the Ceremony of their Admission. And now the Time was come that Christ must increase, and the *Baptist* suffer Diminution, for Christ came from above, and was above All, and the Sum of his Doctrine was, That which he had seen and heard from the Father, whom God sent to that purpose; to whom God had set his Seal that it was true; who spake the Words of God, whom the Father loved; to whom he gave the Spirit without Measure, and into whose Hands God had delivered all Things; this was he whose Testimony the World received not; and that they might know not only what Person they slighted, but how great Salvation also they neglected; *John* sums up all his Sermons, and finishes his Ministry with this Saying, He that believeth on the Son hath Everlasting Life; and he that believeth not the Son, shall not see Life, but the Wrath of God abideth on him.

And now the *Baptist* had fulfilled the Office of bearing witness unto *Jesus*, God was pleased to give him his Writ of Ease, and bestow on him his Reward upon this Occasion: *John* who had learnt to despise the World, and all the Flatteries and Impertinencies thereof, did his Duty justly, and without respect of Persons, and as he reprov'd the People for their Crimes
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and Immoralities, so he spared not *Herod* the second, then King of *Judea*, but told him plainly in his Sermons, *That it was not lawful for him to marry Herodias, his brother Philip's Wife*; for this Sermon he felt the venomous Fury of an enraged Woman, and was cast into Prison, and about a Year after, was sacrificed to the Scorn and Pride of a lascivious Mother, and her immodest Daughter, being at the end of the second Year of Christ's Preaching, beheaded by *Herod's* Command, who would not retract his Oath, because of his Honour, and a rash Vow he made in the midst of his Jollity and Complacency's of his riotous Dancings; *His Head was brought up in a Dish*, and made a Festival Present to the young Girl, who gave it to her Mother, by whose Advice she demanded the Murthering of him, a Barbarism before unknown in that Country.

But the Judgments of God, which sleep not long, soon overtook *Herod*; for having turned away his Wife, who was the Daughter of *Arelus*, a King of *Aralia Petrea*, to obtain *Herodias*, he provoked her Father to commence War with *Herod*, who accordingly defeated his whole Army, and forced him to an inglorious Flight; which the *Jews* generally believed to be a Judgment on him for his unworthy and villanous Execution of *John the Baptist*; God in his Wisdom and Severity making one Sin to be the Punishment of another, and neither of them both to pass without the Signature of a Curse; and *Nicephorus* Reports, That the dancing Daughter of *Herodias*

Herodias passing over a frozen Lake, the Ice broke, and she fell up to the Neck in Water, and her Head was parted from her Body by the Violence of the Fragments, and so perished; divine Providence causing the Judgment to be a Representation of her Sin; *Herodias* her self, with her adulterous Paramour *Herod*, were banished to *Lions* in *France*, by Decree of the *Roman* Senate, where they lived ingloriously, and died miserably; it is Recorded, That when her Daughter *Salome* brought the *Baptist's* Head to her, she thrust the Tongue through with a Needle, in Revenge for what Truth it had uttered against her; but she her self paid the Charges of her Triumph.

When *Jesus* had heard that *John* was cast into Prison, and that the *Pharisees* were envious against himself, for the great Multitude of People that resorted to his Baptism, which he ministred, not in his own Person, but by the Deputation of his Disciples, they finishing the Ministration which himself began, (who, as one of the Ancients reports) baptized the Blessed Virgin his Mother, and *Peter* only; and *Peter* baptized *Andrew*, *James*, and *John*, and they others) he left *Judea* and came into *Galilee*, passing near *Sychar*, a City of *Samaria*; where in the heat of the Day, and weariness of his Journey, he sate down at the side of *Jacob's* Well; whither, when his Disciples were gone to buy Meat, a Samaritane Woman cometh to draw Water, of whom *Jesus* asked some to cool, and refresh himself. Little knew the Woman the Excellency of the Person that asked so small a Charity,

neither

neither had she learnt that a *Cup of cold Water* given to a Disciple should be rewarded, and much rather such a Present to the Lord himself, but prosecuted the Spite of her Nation, and instead of washing *Jesus Feet*, and giving him Drink, demanded of him, *why he being a Jew, should ask Water of a Samaritane, for the Jews have no dealings with the Samaritanes.*

The ground of the Quarrel was this : In the Sixth Year of *Hezekiah*, *Salmanasar*, King of *Assyria*, plundred *Samaria*, transported the *Israelites* to *Assyria*, and planted an *Assyrian* Colony in the Town and Country, who by Divine Vengeance, were destroyed by Lions, which no Power of Man could restrain or lessen : The King of *Assyria* thought the Cause was, their not serving God according to their Rites of *Moses* Law ; and therefore sent a *Jewish* Captive Priest to instruct the remaining Inhabitants in the *Jewish* Religion ; who so learned and practiced it, that they still retained the superstitious Heathen Rites ; till *Manasses*, the brother of *Jaddi* the High Priest of *Jerusalem*, married the Daughter of *Sanballet*, who was the Governout under King *Darius* : *Manasses* being reprov'd for marrying a Stranger, the Daughter of an uncircumcised *Gentile*, and admonished to dismiss her, flies to *Samaria*, persuades his Father-in-Law to build a Temple on Mount *Gerizim*, introduces the Rites of daily Sacrifice, and makes himself High Priest, and began to pretend to be the true Successor of *Aaron*, and commences a Schism, in the time of *Alexander* the Great. From whence the Question of Religion grew so

so high, that it begat Disaffection, Anger, Animosities, Quarrels, Bloodshed and Murthers, not only in *Palestine*, but where ever a *Jew* and a *Samaritane* had the ill Fortune to meet; such being the Nature of Men, that they think it the greatest Injury in the World when other Men are not of their Opinion; and that they please God most, when they are most furiously Zealous; and no Zeal better to be expressed, than by hating all those whom they are pleased to think God hates.

This Schism was prosecuted with the greatest Spite that ever any was, because both Parties were much given to Superstition, and this was promoted by the Constitution of their Religion, consisting much in Externals and Ceremonies, without their improving them to any moral or spiritual Sense, or to Charity; and therefore the *Jews* called the *Samaritanes* Accursed; again, the *Samaritanes* at the Paschal Solemnity would at Midnight, when the *Jews* Temple was open, scatter dead Mens Bones to profane and defile the Place, and both would fight, and eternally dispute the Question; sometimes referring it to an Arbitrator, and then the conquered Side would decline the Arbitration after Sentence; which they did at *Alexandria* before *Ptolomeus Philometer*, when *Andronicus* by a moving Oration, procured Sentence against *Theodosius* and *Sabbas*, the *Samaritane* Advocates; the Sentence was given for *Jerusalem*, and the Schism increased and continued till the time of our Saviour's Conference with this Woman.

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And it was so implanted, and fixed into their Understandings, that when this Woman perceived *Jesus* to be a Prophet, she undertook the Question with him; *Our Fathers worshipped in this Mountain, and ye say Jerusalem is the Place where Men ought to Worship.* Our Saviour knew the Schism was great enough already, and was not willing to make the Breach wider, and though he gave Testimony of the Truth, that *Salvation is of the Jews, and we know what we Worship, ye do not*; yet because the Occasion of this Question was shortly to be removed, *Jesus* takes this Opportunity to preach the Gospel, and to reconcile before hand, the disagreeing Interests, and settle a Revelation to be verified for ever, that neither here nor there by way of Confinement, nor in one Country more than another, but *where ever any Man shall call upon God in Spirit and Truth, there he shall be heard.*

The Holy *Jesus* then tells her of Living Water, of Eternal Satisfaction, of never thirsting again, of her own personal Condition, as to her Marriages, and declares himself to be the *Messias*; And then was interrupted by the coming of his Disciples, who wondred to see him, contrary to his Custom, and usual Reservation, talking with a Woman; but she being full of Joy and Wonder, *left her Water-pot, and ran into the City, to publish the Messias*; and immediately *all the City came out to see*; and many believed on him, upon the Testimony of the Woman, and more when they heard his own Discourses; they invited him to the Town, and

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received him with Kindness and Hospitality for two Days, after which he departed to his own Town *Galilee*; where he was entertained with Respect, because of the Miracles which the *Galileans* saw done by him at the Feast; and being at *Cana*, where he wrought the first Miracle, a noble Person (a little King or Ruler) came to *Jesus* with much Reverence, and Importunity, desiring that he would immediately come down to his House, to heal his Son who was at the Point of Death. *Jesus* who did not work Miracles by natural Means, cured the Child at Distance, and dismissed the Prince, telling him *his Son lived*; and by the Account of his Servants, he found that the Child revived at the same time when these healing Words were spoken by *Jesus*; upon which Accident he and all his House became Christ's Disciples.

Our Saviour then left *Nazareth*, and came to *Capernaum*, a Maritime Town of great Resort, chusing that for his Scene of Preaching, and his Place of Dwelling. For now the Time was fulfilled, the Office of the Baptist was expired, and the Kingdom of God was at hand; he therefore preached the Sum of the Gospel, Faith and Repentance, Repent, and believe the Gospel, and what that Gospel was, the Sum and Substance of all his Sermons afterward declared. *Jesus* now saw it convenient to chuse Disciples to his Ministry and Service in the Work of Preaching, and to be Witnesses of all that he should say, do, or teach, for Ends which were afterward made publick; *Jesus* therefore, as he walked by the Sea of *Galilee*, called *Simon* and *Andrew*, who knew

knew him before by the Preaching of *John*, and now left their *Ship* and their *Nets*, and followed him. When he was gone a little farther, he calls two Sons of *Zebedee*, *James* and *John*, and they went after him. And with this Family he goes up and down the whole *Galilee*, preaching the Gospel of the Kingdom, healing all manner of Diseases, curing *Demoniacks*, cleansing *Lepers*, and giving Strength to those that had the Palsie, and lame Persons.

But when the People pressed on him to hear the Word of God, he stood by the *Lake of Genesaret*, and presently entering into *Simon's Ship*, commanded him to Launch into the Deep, and from thence he taught the People, and there wrought a Miracle; for being Lord of the Creatures, he commanded the Fishes of the Sea, and they obeyed; for when *Simon* who had fished all Night in vain, let down his Net at the command of *Jesus*, he inclosed so great a Number of Fishes, that the Net brake, and the Fisher-men were amazed, and surprized at so great a Draught; by which Miracle it was intended that a Representation should be made of the Church of Christ, and the Multitudes of Believers who should be taken by *Simon*, and the other Disciples who were hereby consigned to be Fishers of Men, and by their Holy Doctrines should gain Souls to God, and that when the Net should be drawn to Shore, and Separation be made at the Day of Judgment by the Angels, they and their Disciples should enter into the Joy of the Lord, and the Wicked receive the Portion of Reprobates. And now the Fame of *Jesus* went into all Syria, and there came to him Multitudes

cludes from Galilee, Decapolis, Jerusalem and Judea; and all that had any Sick, with divers Diseases, brought them to him, and he laid his Hands on every one of them, and healed them; and when he cured the Lunaticks, and Persons possessed with evil Spirits, the Devils cryed out and confessed him to be Christ, the Son of God, but he suffered them not: Chusing rather to work Faith in his Disciples by Moral Arguments and Demonstrations of the Spirit, than by the forced Testimony of accursed and unwilling Spirits.

When *Jesus* saw his Assembly full, and his Audience numerous, he went up into a Mountain, and when his Disciples came to him, he made that admirable Sermon called, *The Sermon upon the Mount*; which is a Divine Compendium of such excellent Truths, and contains a Breviary of those Moral Precepts given by *Moses*, and enlarging their Obligation by a stricter Sense, and more severe Exposition; *that their Righteousness ought to exceed the Righteousness of the Scribes and Pharisees*; Preaches Perfection, and the Doctrines of Meekness, and Poverty of Spirit, Christian Mourning, desire of Holy Things, Mercy and Purity, Peace and suffering Injuries; Affixing a special Promise of Blessing to be the Inheritance of those who are endued with these spiritual Graces and Excellencies, he explains some Parts of the *Ten Commandments*, and adds Precepts of his own. He teaches his Disciples to Pray, how to Fast, how to give Alms; Contempt of the World, not to Judge others; forgiving Injuries; against Covetousness and worldly Laws; of brotherly

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Reproof ; of the Streight Gate, and Narrow Way ; of false Prophets ; against Hypocrisy ; concluding with an Exhortation to true Piety ; and that Men should *seek the Kingdom of Heaven, and the Righteousness thereof.*

When *Jesus* came down from the Mountain, having ended his Sermon, a poor Leprous Man came and worshipped him, and begged to be cleansed, which *Jesus* soon granted ; engaging him not to publish it when he should go Abroad, but sending him to the Priest, to offer the Gift according to the Law of *Moses* : He then came to *Capernanum*, and Taught in their Synagogues upon the Sabbath-Day, where in his Sermons he expressed the Dignity of a Prophet, and the Authority of a Person sent from God ; there he cures one possesst with an evil Spirit, and afterward the Mother of *Simon*, of a Fever, and Multitudes besetting *Simon's* House he cured them All, and retired very early in the Morning to a Desert Place, that he might have an Opportunity to Pray, without being disturbed with the Noises of the People ; yet neither could he so be hid, for the Multitude found him out by their diligent Attendances of him ; but *Jesus* told them plainly, *He must preach the Gospel to other Cities also*, and therefore resolved to pass to the other Side of the Lake of *Genesareth* ; whither while he was going, a Scribe offered himself to be his Disciple, and that he would go with him whereever he went ; but Christ told him his Condition was worse than the Foxes, or the Birds of the Air, who had Habitations provided, but he had none ; no, not a

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Place to lay his Head, and find Rest ; but what became of this forward Professor afterward, we know not. Others *Jesus* bound to a speedy Profession, not suffering one to go Home to bid his Friends Farewel, and another not so much as to bury his Dead.

By that time *Jesus* was got into the Ship it was late, and he so heavy to Sleep, that the violent Storm which happened could not awake him, till the Ship being almost covered with the Waves, and in Danger of being sunk. The Disciples then awaked him, saying, Master, carest thou not that we Perish, and immediately there was a great Calm, and they presently arrived in the Land of the Gadarenes, near the City of Gadara, where there were many Sepulchres in the Holowness of the Rocks, in which the Dead were buried, where many superstitious Persons used to invoke Evil Spirits ; insomuch, that at the Instant of our Saviour's arrival in the Country, there met him two possessed with Devils from those Tombs, exceeding Fierce, and so had been long time, insomuch that no Man durst pass that way ; *Jesus* commanded the Devils out of the possessed Persons ; but there were certain Men feeding Swine, which though extreamly abominated by the Jewish Religion, yet for the use of the Roman Armies, and quartering of Soldiers, they were permitted, and divers Priviledges granted to the Masters of such Herds ; he gave them leave, and the Swine ran violently down a steep Place, into the hot Baths, which were at the Foot of the Hill on which Gadara was built, and perished in the Waters. This Accident so troubled

the Inhabitants, that they came and intreated Jesus to depart out of their Coasts; so leaving Galilee of the Gentiles, he came to the lesser Galilee, and while he was sitting in an House, which was surrounded with Multitudes of People, a Man sick of the Palsy was brought thither to be cured; and they were fain to untile the House, and let him down in his Bed with Cords in the midst before Jesus, who was conferring with the Doctors: When Christ saw their Faith, he said, Man, thy Sins are forgiven thee. At which saying the Pharisees being troubled, thinking it to be Blasphemy, and that none but God could forgive Sins; Jesus, to verify his Pardon, gave them a palpable Demonstration of it; for the Jews did believe that all Afflictions were Punishments for Sin, and therefore they said in another Case, Who sinned, this Man or his Father, that he was born Blind? And that removing of the Punishment, was forgiving of the Sin; and therefore Jesus to prove that his Sins were forgiven him, removed that which they supposed to be the Effect of his Sin; and by curing the Palsy, prevented their further Murmur about his Pardon, saying, That ye might know the Son of Man hath Power in Earth to forgive Sins: He saith to the Sick of the Palsy, Arise, take up thy Bed and walk; and the Man arose, and was healed, and glorified God.

A while after Jesus went again toward the Sea, and on his way seeing Matthew the Publican sitting at the Receipt of Custom, he bid him follow him; Matthew first feasted Jesus, and then he became his Disciple; but the Pharisees that were with him, began to be concerned

that he Eat with Publicans, and Sinners ; for the Office of the *Publicans*, though amongst the *Romans* it was Honest and of great Account, and the Flower of the *Roman* Knights, the Ornament of the City, the Security of the *Common-wealth*, was accounted to consist in the Society of the *Publicans* ; yet among both the *Jews* and *Greeks*, the name was Odious, and the Persons were accursed, not only because the Chief of them were Strangers, but because the *Jews* especially stood upon the Charter of their Nation, and the Privilege of their Religion, That none of them should pay Tribute ; and also because they were very Unjust, and great Oppressors, having a Power unlimited, and Covetousness as greedy as the Grave. But *Jesus* gave such an Account of the Reasons of his conversing with them, because they were Sinners, that it was as if a Physician should be Reproved for having so much to do with such Persons ; for therefore was he sent, not to call the Righteous, but Sinners to Repentance, to advance the Reputation of Mercy above the Rites of the Ceremonial Law.

When *Jesus* was discoursing with the *Pharisees*, *Jairus*, a Ruler of the Synagogue, came to him, desiring he would help his Daughter who lay a Dying. As he was going to the House, a Woman met him who had been diseased with an Issue of Blood twelve Years, without Hope of a Remedy, from Art or Nature ; upon the confident Persuasions of an Holy Faith, she runs to him, thinking that if she did but touch the Hem of his Garment, she should be whole ; and accordingly upon the Touch, the Fountain of her Blood was dried.

dried up, and she felt in her Body that she was healed of that Plague: St. Ambrose says, That this Woman was *Martha*; yet it was not likely that she was a *Jewess*, but a *Gentile*, because of that Return which she made in Memory of her Cure and the Honour of *Jesuss*, according to the *Gentiles Rites*. For *Eusebius* reports, That himself saw at *Cesarea Philippi*, a Statue of Brass, representing a Woman kneeling at the Feet of a goodly Personage, who held his Hand out to her, in a Posture of granting her Request, and doing Favour to her; and the Inhabitants said it was erected by the Care and Cost of this Woman; and that at the Pedestal of this Statue, a Plant did grow, which was Medicinal in the Disease she was cured off, and many others. This Story seems not well grounded, since two of the Evangelists affirm, That she had spent all her Substance upon Physicians; and was therefore incapable of being at so much Charge; neither would the Heathen Princes have suffered it to stand so many Years, who scrupulously searched all Places, to discover, and demolish all Monuments of Christianity; and therefore probably these Figures which *Eusebius* saw, were erected upon some Heathen Story, or Ceremony, and by the Christians in after Ages, silently applied to the present History of this Woman.

When *Jesus* was come to the Ruler's House, he found the Minstrels making their Funeral Notes for the Death of *Jairus's* Daughter, of which his Servants had acquainted him; yet *Jesus* turned out the Minstrels, and entered with the Parents of the Child into her Chamber, and tak-

ing her by the Hand, and called her, and awakened her from the Sleep of Death, and commanded them to give her Meat to Eat, and enjoined them not to publish the Miracle; but the more *Jesus* endeavoured not to be Popular, and to suppress the Noises and Reports of his Acts, the more they were discours'd of and publish'd about the Country. As he came from *Jairus's* House, he cured two Blind-Men, upon their Petition, and Confession, that they did believe in him. And cast out a Dumb Devil, so much to the Wonder and Amazement of the People, that the *Pharisees* could hold no longer, being ready to burst with Envy, and said, *He cast out Devils by the help of the Devils*. Their Malice being Contradictory and Unreasonable, as if the Devil should contrive the Destruction of his own Kingdom. This was the first Eruption of their Rage, for all the last Year, which was the first of *Jesus* Preaching, all was quiet, neither the *Jews*, nor the *Samaritans*, nor the *Galileans* did Malign his Doctrine or Person, but he preached with much Peace on all Hands; for this was the Year which the Prophet *Isaiah* called in his Prediction, *The acceptable Year of the Lord*.

The first Year of *Jesus*, which was a Year of Peace and undisturbed Preaching, being expired, there was a *Feast of the Jews*, and *Jesus* went up to Jerusalem; this Feast was the second Passover he kept after he began to Preach; not the Feast of *Pentecost* or *Tabernacles*, both which were passed before *Jesus* came last from *Judea*; whether when he was now come, he finds an impotent Person lying at the Pool of *Bethesda*,
waiting

waiting till the Angel should move the Waters, after which whosoever first stepped in, was cured of his Infirmity. The Poor Man had waited thirty eight Years, and still was prevented by some other that needed a Physician; but Jesus seeing him, had Pity on him, cured him, and bid him take up his Bed and walk; this Cure happened to be wrought upon the Sabbath, at which the Jews were so moved with Indignation, that they thought to slay him, and their Anger was the more Outragious by his calling himself the Son of God, and making himself equal with God; upon which Occasion Jesus discourses on his Mission, and Authority from the Father, and the Union which was between them; and preaches Life and Salvation to them that Believe in him; Prophecies of the Resurrection of the Dead, by the Efficacy of the Voice of the Son of God; speaks of the Day of Judgment, and the differing Conditions of the Righteous and the Wicked; confirms his Words and Mission by the Testimony of John the Baptist, Moses, and other Scriptures.

But still the Scandal rises Higher against him, for the Disciples going through the Corn-fields, pull ripe Ears on the Sabbath-Day, and rubbing them in their Hands, Eat them to satisfy their Hunger; for which he endeavour'd to convince the Jews, who were highly Offended, that Works of Necessity and Mercy are to be done all Times, notwithstanding any positive Command to the contrary, and the best serving of God upon any Day whatsoever, or any part of the Day, that is vacant from other Offices,

and proper for a Religious Festival. But when neither Reason, nor Religion would satisfy them, but that they went about to kill him, he withdrew from *Jerusalem*, and returned to *Galilee*, whither the *Scribes* and *Pharisees* followed him, strictly observing whether he would again perform any Act of Mercy upon the Sabbath-Day, which yet he still resolved to do; for entering into one of their Synagogues, he saw a labouring Man with a withered Hand, who desired Help of him, that he might be again restored to the use of his Hands, lest he should be compelled with Misery and Shame to beg his Bread. *Jesus* restored his Hand as whole as the other; in the midst of all those Spies and Enemies; upon which Act being confirmed in their Malice, the *Pharisees* went forth, and joined with the *Herodians* (a Sect of People who said *Herod* was the *Messias*, because when the Scepter departed from *Judah*, he was declared King) and both together took Counsel how they might kill him. *Jesus* therefore again departed to the Sea-coast, and as his Fame, so his Company increased; for he was now followed by new Multitudes from *Galilee*, from *Judea*, from *Jerusalem*, from *Idumæa*, from beyond *Jordan*, and from about *Tyre* and *Sidon*; who hearing the Report of his Miraculous Power, to cure all Diseases by the Word of his Mouth, or the touch of his Hand, or the handling his Garment, came with a whole Hospital of Sick, possessed, and all other Diseases, and were all immediately cured; the Devils confessing publicly, that he was the Son of God, till they

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were all, upon such Occasions, restrained and compelled to silence.

Jesus having now commanded a Ship to be in readiness against the Pressures of the Multitude, *went up into a Mountain to Pray, and continued in Prayer all Night*; and the next Day chose out of the Number of his Disciples, twelve to be Apostles, namely *Simon Peter, and Andrew, James and John, the Sons of Thunder, Philip and Bartholomew, Matthew and Thomas, James the Son of Alphaeus, and Simon the Zealot, Judas the Brother of James, and Judas Iscariot*. With these descending from the Mountain to the Plain, he instructs his Apostles in *the Doctrine of the Kingdom*; for now because he saw Israel scattered like Sheep, having no Shepherd, he purposed to send these Abroad to preach Repentance, and that his Kingdom was at hand, and gave them also particular Instructions for their Journey; for Jesus *sent them out by two and two, giving them Power over all unclean Spirits, and to heal all manner of Sickness and Diseases*; telling them they were the *Light*, and the *Eyes* and the *Salt of the World*; so intimating their Duty to be Diligent, Holy, and Uncorrupt; giving them in Charge, to preach the Gospel; to dispense their Power and Miracles freely as they had received it; to Anoint sick Persons with Oil, not to enter into any Samaritan Town, but to go rather to the *lost Sheep, of the House of Israel*; to provide nothing for their Journey, but to depend upon the Piety and Charity of the New Converts; he Arms them against Persecution; gives them leave to fly from one

City to another; promises them the Assistance of his Spirit; encourages them by his own Example of Long-suffering; by Instances of Divine Providence, expressed even to Creatures of the smallest Value, and by Promise of great Rewards, to the valiant Confession of his Name, and promises great Retributions, not only to them who lose any thing of Value, for the sake of *Jesus*, but to those that did bestow but a Cup of cold Water upon a thirsty Disciple. And with these Instructions they departed to preach to the Cities, *Jesus* then returning to *Capernaum*, received the Address of a faithful Centurion of a Legion, (called, *The Iron Legion*, which usually quartered in *Judea*) in behalf of his Servant whom he loved, who was grievously afflicted with the Palsy, and healed him as a Reward and Honour to his Master's Faith. And from thence going to the City *Nain*, he raised to Life the only Son of a Widow, whom the Mourners followed in the Street, bearing the Corpse with Lamentations to his Grave; upon the Fame of these, and divers other Miracles, *John the Baptist* who was still in Prison, (for he was not put to Death till the Latter-end of this Year) sent two of his Disciples to him, enquiring if *Jesus* was he that should come, or should we look for another. To whom *Jesus* returned no positive Answer, but a Demonstration from the Nature of the Thing, and the Glory of the Miracles, saying, Return to *John*, and tell him what you see; for the Deaf hear, the Blind see, the Lame walk, the Dead are raised, and the Lepers are cleansed, and to the Poor the Gospel is preached; which

which were the distinguishing Character of the *Messias*, according to the Prediction of the Holy Prophets.

When *John's* Disciples were gone with this Answer, *Jesus* began to discourse of the Authority and Holiness of *John's* Person, the greatness of his Office, and the Divinity of his Commission, saying, *That he was greater than a Prophet, a burning and shining Light, the Elias that was to come*; and the consummation or ending of the Old Prophets; adding withal, That the perverseness of that Age was most unaccountable in the Entertainment of himself and the *Baptist*; since *John* who came neither eating and drinking, that by his Austerity, and mortified Deportment he might engage the Judgments and Affections of the People; nor *Jesus* who came both eating and drinking, that by an affable Life, framed to the compliance and common Use of Men, he might sweetly insinuate into the Minds of the Multitude, yet neither of them could obtain Belief amongst them; they objected against every Thing, and nothing could please them; but *Wisdom and Righteousness, is justified of all her Children.*

Jesus then proceeds to a severe Reprehension of *Capernaum, Chorazin, and Bethsaida*, for their pertinacious Obstinacy in their Sins and Infidelity, in Defiance of all the mighty Works which he had wrought among them. However, *Jesus* glorified God for the magnifying of his Mercy, that those Things which were hid from the Wise, Mighty, and Noble, who were not fit Subjects for the Simplicity of the Gospel, were revealed

ed to Babes; and concludes this Sermon with an Invitation to all weary and disconsolate Persons, loaded with a Sense of their Sin and Misery, to come to him, promising Ease to their Burthens, and Refreshment to their Weariness, and to exchange their heavy Pressures into an easy Yoke, and a light Burthen.

When Jesus had ended his Sermon, one of the Pharisees, named Simon, invited him to eat with him; into whose House when he was entered, a certain Woman that was a Sinner, abiding there in the City, heard of it; her Name was Mary; she had been Married (says the Primitive Writers) to a noble Personage, a Native of the Town and Castle of Magdal, from whence she had her name of Magdalen, though she herself was born in Bethany; a Widow she was, and prompted by her Wealth, Liberty, and Youth, to lead an intemperate Life, and too free in her Entertainments. She came to Jesus into the Pharisee's House, not as did the flaring Multitude, to glut her Eyes with the sight of a Miraculous and Glorious Person, nor as the Centurion, or the Syro-phœnician, or the Ruler of the Synagogue, for the Cure of her Sicknes, or in behalf of her Friend or Child, or Servant, but she who is the only Example of so coming, approached him with Remorse and Regret for her Sins; she came to Jesus to lay her Burden at his Feet, and to present him with a broken Heart, and a weeping Eye, with great Affection, and a Box of precious Ointment (called Nard Pistic) Salutory and Excellent, she came trembling, and fell down before him, weep-

weeping for her Sins, pouring out a Flood, great enough to wash the Feet, of the Blessed Jesus, and wiping them with the Hairs of her Head; after which she broke the Box, and anointed his Feet with the Ointment; which expressed so great an Ecstasie of Love, Sorrow, and Adoration, that it was thought by Judas an unnecessary Profusion, and was a Present for a Prince; an Alabaſter Box of Nard Piſtic, being ſent as a Rarity from Cambyſes to the King of Ethiopia.

Simon observing this Sinner to expreſs ſuch Religion and Veneration to Jeſus, he thought with himſelf, this is no Prophet, that did not know her to be a Sinner, or no juſt Perſon that would ſuffer her to touch him; for though the Jews Religion did permit Harlots of their own Nation to Live, and enjoy the Jewiſh Privileges, ſaw that their Offerings were reſuſed; yet the Pharifees who pretended to a greater Degree of Sanctity than others, would not admit them to civil Uſages, or the Beneſits of ordinary Society; and thought Religion it ſelf, and the honour of a Prophet, was concerned in this ſort of Preciſeneſs; and therefore Simon made an Objection within himſelf. But Jeſus knowing his Thoughts as well as Words, made an Apology for her in the Parable of the two Debtors, a Greater and a Leſſer, concluding that they would Love their merciful Creditor, in Proportion to his Mercy and Forgiveneſs, and this was the Caſe of Mary Magdalen, to whom *becauſe much was forgiven, ſhe loved much,* and expreſſed it in ſuch large Characters, that the Pharifee might obſerve the vaſt Difference
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between his own common Entertainment, compared with her Magnificence, Penitence and Charity.

When *Jesus* had dined, he was presented with the sad Sight of a poor Man possessed with a dumb and blind Devil, whom his Friends desired our Saviour to cast out, which was done immediately, to the Amazement of the People, who ran after him in such great Numbers, that the *Pharisees* much doubted, that this Prophet would lessen their Reputation, and leave their Schools empty; and therefore gave out that he was *besides himself*: Upon which Rumour his Mother, with his Friends and Kindred, came to see him, and found the House surrounded with the People who were full of Wonder and Admiration, and there the Virgin Mother heard part of her own Prophecy verified, that the *Generations of the Earth should call her Blessed*: for a Woman worshipping *Jesus*, cryed out, *Blessed is the Womb that bare thee, and the Paps that gave thee Suck*. To this *Jesus* reply'd, yet not denying her to be highly Blessed who had received the Honour of being the Mother of the *Messias*, but advancing the Dignity of Spiritual Excellencies far above the greatest Temporal Honour in the World; *Yea, rather blessed are they that hear the Word of God, and do it*. And therefore when it was told him in the House, That his Mother and his Brethren staid for him without; he answered, That those dear Names of Mother and Brethren are far more sacred when there is a Conjunction of Persons in Spiritual Bands, in the same Faith, the same Hope,

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and in Union with the same mystical Head ; and pointing to his Disciples, said, *Behold, my Mother and my Brethren, for whosoever doth the Will of my Father which is in Heaven, he is my Brother and Sister, and Mother.*

And now the Pharisees upon the Occasion of these Miracles, renewed the Old Quarrel, saying, *He casteth out Devils by Beelzebub, the Prince of Devils* ; which senseless and illiterate Objection, Christ having confuted, charg'd them highly with the Guilt of an Unpardonable Sin, telling them, That their affirming those Actions of his, performed by Vertue of the Divine Spirit, were done by the help of the Devil, was a Sin against the Holy Ghost, and how bold soever they were with the *Son of Man* in abusing his Words, or injuring his Person, they might upon Repentance find a Pardon ; yet to Sin against the Holy Ghost, would find no Forgiveness, neither here, nor hereafter ; but taking Occasion upon this Discourse, he by an ingenious, and mysterious Parable, gives the World great Caution of Backsliding after Repentance ; *for if the Devil returns into an House once swept and garnished, he bringeth seven Spirits more impure than himself, and the last End of that Men is worse than the First.*

Jesus then goeth from the House of the Pharisee, to the Sea of Tiberias, and sitting in a Ship, taught the People on the Shore by Parables, under which were mysterious Senses, tending to shew their Unbelief, though not to disperse that thick *Egyptian* Darkness, which their Sins and Aberrations had contracted ; by the

the Parable of the Sower scattering his Seed by the Way-side, and some on stony, some on thorny, and some on good Ground, he intimated the several Capacities or Indispositions of Mens Hearts, the carelessness of some, the frowardness and levity of others, the easiness and softness of a Third, and how they were choaked with worldly Cares, with the several Ways whereby Men miscarry, and that but one sort of Persons receive the Word, and bring forth the Fruits of an Holy Life; by the Parable of the *Tares permitted to grow among the Wheat*, he intimated the Toleration of dissenting Opinions, not destructive to Piety, or civil Society; by the three Parables of the Seed growing insensibly; of the Grain of Mustard-seed swelling up to a Tree; of a little Leaven qualifying the whole Lump, he signified the Increase of the Gospel, and the Blessing upon the Sermons of himself and his Apostles.

To these Parables which he rendred to his Disciples in their proper Senses; he added two more concerning the Dignity of the Gospel, comparing it to *Treasure hid in the Field*, and a Jewel of great Price, for the purchase of which every good Merchant must part with all he hath, rather than not obtain it. He adds, That the publick Professors of Christianity, should be like a mixt Multitude, like a *Net inclosing Fishes good and bad*. After these Discourse, he retired from the Sea-side, to his own City *Nazareth*, where he preached so excellently upon certain Words in the Prophet *Isaiah*, that all the People wondred at his Wisdom, in explaining
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the same. But the Men of *Nazareth* did not sufficiently Honour their Prophet, though their own Country-man, still retaining in their Minds the disadvantages of his Youth, and Kindred, and Trade, and Poverty, and the Humility of his first Years, though now a Glorious Prophet: But *Jesus* in his Sermon, reprov'd them for their Infidelity, at which he wondred, and therefore did few Miracles in respect of what he had done at *Capernaum*, and commended that City before *Nazareth*, whereupon the Inhabitants thrust him out of the City, and led him to the brow of an Hill, on which it was built, designing to throw him down Head-long, but his Work was not yet finished; therefore passing through the midst of them, he went his way.

He then travelled up and down to all the Towns and Castles of *Galilee*, attended by his Disciples, and certain Women out of whom he had cast unclean Spirits; namely, *Mary Magdalen*, *Johanna*, wife to *Chuza Herod's* Steward, who ministr'd unto him out of their own Substance, and became part of his Holy Family, which at this time began to be full; because now the Apostles were returned from their Preaching, full of Joy, that the Devils were made Subject to the Words of their Mouth, and the Efficacy of their Prayers, and their calling upon the Name of *Jesus*; but their Master intimated to them, That these Priviledges were not solid Foundations for an Holy Joy, but only as they advanced the Glory of God, and their own Salvation, whose Names were written in Heaven, which Joy was

was then Reasonable, Holy, True, and Perpetual.

When *Herod* heard such wonderful Things of *Jesus*, his Guilt made him imagine that *John the Baptist* was now risen from the Dead, and these mighty Works were Demonstrations of his Power, which was increased by his Immortality; for a little before this (as is already mentioned) *Herod* had sent to the Castle of *Macherus*, where *John* was Prisoner, and caused him to be Beheaded. His Head *Herodias* buried in her own Palace, thinking to secure it against a Re-union with the Body, lest he should again disturb her unlawful Lusts, and disquiet *Herod's* Conscience; but the Body the Disciples of *John* obtained, and carried it with Honour and Sorrow, and buried it in *Sebaste*, in the Confiner of *Samaria*, making his Grave between the Bodies of *Elizeus* and *Abdias* the Prophets.

Jesus knowing of the Death of the *Baptist*, *Herod's* Jealousy, and the Envy of the *Pharisees*, retired into a Desert Place, together with his Apostles, for the People so pressed upon them, that they had not leisure to eat; yet neither could he there be hid, for Multitudes flocked thither also, to whom he preached many Things, and afterwards, because there were no Villages in the Neighbourhood, lest they should Faint in returning to their Houses, he caused them to sit down upon the Grass, and with five Loaves of Barley, and two small Fishes, he satisfied five thousand Men, besides Women and Children, and caused his Disciples to gather up the Fragments, which being brought together, filled twelve Baskets; which

which Miracles were so accomodated to the Understanding and Affections of the People, that they were convinced *this was the Messias, who was to come into the World*, and had a purpose to have taken him by force, and make him King.

But he that left his Father's Kingdom to take upon him the Miseries and Infelicities of the World, fled from the Offers of a Kingdom, and their Tumultuous Election, as from an Enemy, and sending his Disciples in the Ship before towards *Bethsaida*, he withdrew into the Mountains to conceal himself till the Multitude were returned to their Habitations, and took that Advantage of praying to his Heavenly Father. But when the Apostles were far out on the Deep, a violent Tempest arose, which brought them into the extremity of Danger, so that all hope of escaping, was almost gone. During their incessant Labour to save themselves, *in the fourth Watch of the Night*, Jesus came walking on the Sea; which turned their Fears into Affrightment, *for they supposed it had been a Spirit*, which he soon dispersed by telling them who he was; which yet they desired to have proved to them by a Sign; for *Simon Peter said unto him, Master, if it be thou, command me to come to thee on the Waters*. The Lord did so, and Peter upon confidence of the Power and Providence of his Master, threw himself into the Sea, but beginning to sink, he cry'd saying, *Lord save me*; Jesus took him by the Hand, reproving his want of Faith, and went with him into the Ship; where when they had worshipped him, and admired the Divinity

nity of his Power and Person, the Ship arrived at the Port of *Genesareth* immediately; and all that were Sick, or possessed with unclean Spirits were brought to him, and as many as touched the Border of his Garment were made whole.

By this time they whom *Jesus* had left on the other side of the Lake, came as far as *Capernaum* to seek him, wondering that he was there before them; upon this Occasion of their diligent Inquisition, *Jesus* observes to them, That it was not the Divinity of the Miracle, which provoked their Zeal, but the Satisfaction they had in the Loaves, and thence intimates to them the excellency of Celestial Bread, the Divine Nutriment of their Souls; affirming himself to be the Bread of Life, that came down from Heaven; that he would give to his Disciples his Flesh to eat, and his Blood to drink, and all this should be for the Life of the World, to nourish to Life Eternal, without which an Happy Eternity could not be obtained; upon this Discourse, divers of his Disciples (of which it is said *St. Mark* was one, but afterwards recalled by *Simon Peter*) forsook him, being scandaliz'd by their literal and carnal Understanding of those Words of *Jesus*, which he intended in a Spiritual Sense; for the Words that he spake were not profitable in the Sense of Flesh and Blood, but they are Spirit, and they are Life himself being the Expounder who best knew his own Meaning.

When *Jesus* observed this great Defection of his Disciples from him, he turned to the twelve Apostles, and asked if they also would go away

Simon Peter answered, Lord, whither shall we go? Thou hast the Words of Eternal Life, and we are sure, thou art that Christ, the Son of the Living God. Though this publick Confession was made by *Peter* in the Name and Confidence of the other Apostles, yet *Jesus* told them Prophetically, that even among Twelve, there was one Devil, meaning *Judas Iscariot*, who afterwards betrayed him; that they might perceive the sad Accidents which afterwards happened to him, did not surprize him, as being Ignorant of them, or unprovided to undergo them. After this, the *Scribes* and *Pharisees*, who came from *Jerusalem* and *Galilee* (for *Jesus* would not go to *Judea*, because the *Jews* laid wait to kill him) quarrel'd with him about some impertinent unnecessary Ceremonies, not Instituted by God, but by Ordinances of Men; as washing their Hands when they eat; Baptizing Cups and Platters, and washing Tables and Beds; which Rites the Apostles did not observe, but attended diligently to the Simplicity and Holiness of their Master's Doctrine; our Saviour in return to their vain Demands, sharply Reproves them for being so fond of these and many other Traditions, and neglecting the Divine Precepts, teaching Men particularly, That if they gave to the *Corban*, or Treasure of the Church, they might refuse to supply the Necessity of their Parents, and disregard the Duties of Piety and Charity; and thunders out Woes against their Impieties, for their Pride, their Hypocrisy, their imposing Burthens upon others, which themselves help not to support; For their taking

taking away the Key of Knowledge from the People, and obstructing the Passages to Heaven, and for approving the Wickedness of their Father's in persecuting the Prophets; adding concerning Washings, that no outward Impurity did stain the Soul in the Sight of God, but all Pollution is from the Corruption of the Heart, and filthy Thoughts, unchaste Desires, and unholy Purposes, and that Love and Charity are the best Purifiers in the World.

Jesus then departed into the Coast of Tyre and Sidon, and entred into a House that he might not be known; the diligence of a Mother's Love and Sorrow, and Necessity, found him out in this Retirement; for a Woman came and besought him, that he would cast the Devil out of her Daughter; Our Saviour seemed to reject her Suit, for the sake of her Nation, being a Syrophœnican, yet this did only make her importunity more undeniable; she begged but some Crumbs which fell from the Childrens Table, and but one Instance of Favour from him to her Daughter, which he poured forth without measure upon the Sons and Daughters of Israel. Jesus was pleased with her Zeal and Discretion, and pitied her Daughters Infelicity, and dismissed her with saying, *The Devil is gone out of thy Daughter.*

Our Saviour returning to the Sea of Galilee, through the midst of Decapolis, they brought to him a Man Deaf and Dumb; whom Jesus cured by touching his Tongue, and putting his Fingers into his Ears, to the Admiration of the People, who thereupon brought to him Multitudes of diseased Persons, and he healed them all; but the People

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having followed him three Days without Eating any thing, *Jesus* in pity to their Need, resolved to Feast them once more at the Charge of a Miracle; therefore taking seven Loaves, and a few small Fishes, he Blessed them, and satisfied four Thousand Men, besides Women and Children; and there remained seven Baskets full of broken Bread and Fish.

From thence *Jesus* departed by Ship to the Coast of *Dalmanutha*; whither the *Pharisees* came, asking him a Sign; who rejecting their captious Demand, knowing their Disaffection, reproved them, that they discerned fair or foul Weather in the Sky, but not the Signs of the Times of the Son of Man. However, since they neglected so great Demonstrations, such gracious Discourses, Holy Laws and Prophecies, they must expect no other Sign, but the Sign of the Prophet *Jonas*; meaning the Resurrection of the Body, after three Days Burial; and passing again over the Lake, as his Disciples were Solicitous, because they had forgot to take Bread, he cautioned them to beware of the leaven of the *Pharisees* and *Sadducees*, and the leaven of *Herod*; meaning the Hypocrisie and Vanities of the one, and the Heresy of the other; for *Herod's* Leaven was, the pretence that he himself was the *Messias*, which the Sect of the *Herodians* did earnestly and spitefully promote. Coming to *Bethsaida*, he cured a blind Man with his Spittle; departing thence to the Coasts of *Cesarea Philippi*, out of *Herod's* Jurisdiction, as belonging to his Brother *Philip*; after he had prayed with his Disciples, he ask'd them, what Opinion

Opinion the World had of him, and whom they reported him to be. They answered, *Some say thou art John the Baptist, some that thou art Elias or Jeremiah's, or one of the Prophets.* The Pharisees of Galilee were of Opinion, that the Souls of dead Men, or departed Prophets, passed into another Body. But Jesus asking the Apostles their Opinion, Peter in the Name of all the rest, made an open and confident Confession, *Thou art Christ the Son of the living God.* This Confession Jesus confirmed to be revealed by God; and after the blessing of Peter's Person, upon allusion to Peter's Name, Jesus said, *That upon this Rock (the Article of Peter's Confession) he would build his Church, which the Gates of Hell, Persecution, Death, nor the Grave should ever prevail against, adding withal a Promise to Peter, in behalf of all the rest, as he had made a Confession for them all, That he would give unto him the Keys of the Kingdom of Heaven, so that whatsoever he should bind on Earth, should be bound in Heaven, and whatsoever he should loose on Earth, should be loosed in Heaven, a Power which he never communicated before to any.*

And now from hence forward, we often find our Lord uttering sad Predictions of the barbarous Usage he should shortly meet with; That he should be rejected of the Elders and chief Priests and Scribes, and suffer many things at Jerusalem, and be killed and be raised up the third Day; but Peter hearing that sad melancholy Discourse, contrary to his Hopes of some Temporal Advantage, he having learned the Doctrine of Christ's coming, but not of his Cross, in

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mistaken Civility, took Jesus aside, and began to rebuke him, saying, *Be it far from thee Lord, this shall not be unto thee*; But our Lord full of Zeal against so soft and human an Admonition, that favoured nothing of God, chid Peter severely, saying, *Get thee behind me Satan, thou art an Offence unto me.* And calling his Disciples to him, assured them, That not only himself, but they also must suffer, and that whosoever will be the Disciple of Jesus, must take up his cross, deny himself and his own fonder Appetites, and trace his Masters Footsteps, marked out with Blood that he shed for our Redemption and Restitution, and that there can be no escaping from the Participation of Christ's Sufferings, since, *he that will save his Life, shall lose it, and he that will lose it, will save it to Eternity*; and those are Fools that will lose their Souls to gain the World, so they are certainly wisest that will give their Lives for him; because when the Son of Man shall come in his own Glory, and his Father's, and of the Angels, he shall Reward every Man according to his Works; this Discourse Jesus concluded with a Prophecy, *That some standing in that Presence, should not die till they saw the Son of Man coming in his Glory.*

Of the greater Glories in time to be revealed, Jesus after eight Days gave a bright and excellent Probation; for taking with him Peter, James, and John, he went up into the Mount to pray; and while he prayed, he was transferred before them, and his Face did shine like the Sun, and his Garments were White and Glistering; and there appeared, talking with him, Moses and

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Elias gloriously, speaking of his Decease, which he should accomplish at Jerusalem; which Glory these Apostles, when they were awaked from Sleep, into which they had fallen, did behold. After the Departure of these heavenly Visitants, the Apostles being full of Fear and Wonder, Peter talked he knew not what, saying, *Master, it is good to be here; let us build three Tabernacles.* And it is Recorded, That in after Ages some devout Persons in memory of this Mystery, did erect three Churches in the same Place. Suddenly after, a Cloud surrounded Jesus and his Disciples, and a Voice came from the excellent Glory, saying, *This is my beloved Son in whom I am well pleased, hear ye him.* The Cloud which made them sore afraid, quickly disappeared and freed them from their present Consternation, and they descended with Jesus from the Mountain, who commanded them to keep Silence, which they observed till his Resurrection.

The next Day came to Jesus a Man in behalf of his Son, who was Lunatick, and sore troubled with the Devil, who sought often to destroy him with Fire and Water, beseeching our Saviour to deliver him; his Disciples having tryed Vain, but could perform nothing for want of Faith, which if it be true, is of Power to move Mountains; to pluck up Trees by their Roots, and plant them in the Sea; our Saviour then rebuked the Devil, who that very Hour departed from him. Coming to Capernaum, the Masters of Taxes came to Simon Peter, asking him if his Master paid Tribute, which was a

or Dram, the fourth Part of an Ounce of Silver, about fifteen Pence in Value, which was the Tribute that the Lord imposed upon all the Sons of *Israel*, from twenty Years old and above, to pay for Redemption, and Propitiation, and for the Use of the Tabernacle. When Peter came into the House, Jesus knowing his Message prevented him by asking him, *Of whom do the Kings of the Earth take Tribute? Of their own Children, or of Strangers?* Peter answered *of Strangers*; then said Jesus, *the Children are Free*. Meaning, that since the Gentile or Heathen Kings, do not exact Tribute of their Sons, neither will God of his Sons or Children; and therefore this Pension to be paid for the Use of the Tabernacle, for the Service of God, and for the Redemption of their Souls, was not to be paid by him who was the Son of God, but by Strangers; yet to avoid Offence, he sent Peter a fishing, and provided a Fish with two Drachms of Silver, which he commanded Peter, to pay for them two.

When the Disciples were together in the House with Jesus, he asked them, *what they had discoursed on by the Way*; for they had been engaged in an ambitious and mistaken Quarrel, which of them should be greatest in their Master's Kingdom; they still dreaming that it should be an External and Earthly Dominion, but their Master to check their forwardness, told them, *That he that would be greater among them, should be their Minister*; and taketh a little Child and setteth him in the midst, as a Pattern of Humility and Simplicity, such innocent Lowliness of

Spirit, being absolutely necessary if we will enter into the Courts of Heaven; from whence *Jesus* discourses of the care God takes of little Children, whether Naturally or Spiritually such, the Danger of giving them Offence, the Law and Power of their Angels Guardian, and of the Necessity in the Event, that Scandals and Offences should arise, and the great Woe and Misery of those Persons, who were the Occasion of them.

But if in the Traverses of Life, Injuries should be done us, he bids us first to reprove the Person that has done us Wrong privately, and upon his Repentance to forgive him for ever; with a Mercy as unwearied and multiplied as his Penitence. For the Servant to whom his Lord had forgiven Ten thousand Talents, because he refused to forgive his Fellow-servant an Hundred Pence, was delivered to the Tormentors till he should pay that Debt which his Lord once forgave.

John now came and gave him Information of a Stranger that cast out Devils, in the Name of *Jesus*; but because he was not of the Family, he had forbidden him: Our Saviour replies, He should in no wise have forbidden him, for there is no Man which shall do a Miracle in my Name, that can lightly speak Evil of me, for he that is not against us, is for us. Then *Jesus* proceeded in his excellent Sermon, adding Holy Precepts; concerning Offences which a Man might do to himself; in which Case he is to be severe, though most gentle to others; for in his own Case he must shew no Mercy, it being better

to cut off the offending Hand or Foot, or part with an Eye, rather than with the Support of a troublesome Foot, or a wandring Eye, fall into a sad Eternity, *where the Worm dieth not, and the Fire is not quenched*; and so ended his excellent Discourses at this time.

About this time was the *Jews* Feast of Tabernacles, whither *Jesus* went up as it were in Secret, and passing through *Samaria*, he found the Inhabitants of a little Village, so Inhospitable as to refuse to give him Entertainment, which so provoked the intemperate Zeal of *James* and *John*, that they would fain have called for Fire from Heaven, to consume them as *Elias* did. But our Lord rebuked their Anger, teaching them to distinguish the Spirit of Christianity from the decretory Zeal of *Elias*; for since the Son of Man came to seek and to save what was lost, it was Indiscretion and Rashness, upon the lightest Displeasure, to destroy a Man, whose Redemption cost the Effusion of the dearest Blood from the Heart of *Jesus*; on the contrary, our Blessed Saviour does a Miracle upon the ten Leprous Persons, which came to him, crying out with sad Exclamations for help; but *Jesus* sent them to the Priest to offer for their cleansing, and but One only returned to give Thanks, and he a Stranger, who with a loud Voice glorified God, and with humble Adoration, worshipped and gave Thanks to *Jesus*. Our Lord having finished his Journey, was now come to *Jerusalem*; there were various Opinions concerning him, some saying, *He was a good Man*; others, *that he deceived the People*,

and the *Pharisees* sought for him to do him a Mischief; but when they despaired finding him in the midst of the Feast and the People, he preached openly in the midst of the Temple, and though they were convinced by the Variety and Divinity of his Miracles and Discourses; yet to make it apparent how far Prejudice may prevail against Conviction and Demonstration, we find a Proverb, a Circumstance outweighed Multitudes of Miracles and Arguments; and *Christ* being of Galilee, when they knew whence he was, because of the Proverb, *That out of Galilee comes no Prophet*. Therefore the Rulers did not believe in him, but question'd his Power, and his Divinity; yet very many believed on him, and no Man durst to lay Hands upon him, to take him, for as yet his Time was not come; therefore, when the *Pharisees* sent Officers to seize him, they also became his Disciples, being themselves surprized with the Excellency of his Doctrine.

After this, *Jesus* went to the Mount of Olives, on the East of Jerusalem, and next Day returned again into the Temple, where the Scribes and Pharisees brought him a Woman taken in the Act of Adultery; tempting him to give Sentence, that they might accuse him of Severity or Intermeddling if he condemned her, and Remifness and Popularity if he did acquit her. But our Saviour found out an Expedient to their Difficulty, and changed the Scene, bidding him that was Innocent among them to throw the first Stone, at the Adultereß, and then stooped down to give them a fair Occasion to withdra

He wrote upon the Ground with his Finger, and left
 Jesus alone, and the Woman in the midst, whom
 Jesus dismiss, charging her to Sin no more. A
 while after, Jesus begins again to discourse to
 them, of his Mission from the Father; of his
 Crucifixion and Exaltation from the Earth;
 of the Reward of Believers; of the Excellency
 of Truth; of Spiritual Liberty and Relations;
 who are the Sons of *Abraham*, and who the Chil-
 dren of the Devil; of his own Eternal Gene-
 ration; and of the desire of *Abraham* to see his
 Day. And confuting their malicious and
 vain Calumnies, till they to confute him, took
 Stones to cast at him, but he went out of the Tem-
 ple, going through the midst of them, and so passed

In his Passage he met with a Man born Blind,
 and declared that his Blindness was not a Pu-
 nishment for his own or his Parents Sin, which
 was the Opinion of the *Pharisees*, but sent as
 an Occasion to make publick the Glory of God;
 he to manifest himself to be the Light of the
 World in all Senses, proved it by a Miracle; for
 anointing his Eyes with Clay and Spittle, he
 bid him go wash in *Siloam*, which was a Pool
 of clear Water, sent by God (saith *Epiphanius*)
 at the Prayer of *Isaiab* the Prophet, a little be-
 fore his Death, to satisfy the Necessities of his
 people, oppressed with Thirst, and a close
 siege, standing at the Foot of Mount *Sion*, and
 gave it's Water at certain Times and Periods,
 ways to the *Jews*, but not to their Enemies;
 and by the Overflowings thereof, a Pool was
 made; the Blind-man went and washed, and

returned seeing, and was incessantly vexed with the *Pharisees*, to tell them the manner and circumstances of the Cure, and when the Man had averred the Truth, and named his Physician, giving him a pious and charitable Testimony, the *Pharisees*, because they could not force him to disavow his good Opinion of *Jesus*, cast him out, or excommunicated him. But *Jesus* meeting him, received him into the Church, and told him, That he was Christ, and the Man became again enlightned, and he believed and worshipped. But the *Pharisees* blasphemed, and in the midst of Light, shut their Eyes, and doated upon Darkness, and therefore did their Sin remain.

Jesus then continued his Sermon among the *Pharisees*, and discoursing of the Properties of a good Shepherd, proved them to be *Thieves and Robbers*, because they refused to enter in by *Jesus*, who is the Door of the Sheep; and unlike all other Shepherds, would lay down his Life for his Sheep: The *Jews* to requite him for his Divine Precepts, used their old Argument, taking up Stones again, to throw at him, but he escaped out of their Hands, and went away beyond *Jordan*, where *John* at first Baptized; which made the People remember that *John* did no Miracle, but this Man whom *John* gave Testimony to of his Holiness, did many Miracles, and many believed on him there.

After this, *Jesus* knowing that the Harvest was great, and the Labourers but very few, sent out seventy Two of his Disciples with the like Commission, as formerly to the twelve Apostles.

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that they might go before to the Places, whither himself meant to come; who upon their Return from their Journey, rejoyced greatly in Spirit, giving Glory to God, that he had revealed his Gospel to Babes, and hid them from the Wise and Learned. At this time a Doctor of the Law came to Jesus, saying, *Master, what shall I do to inherit Eternal Life?* Our Saviour referred him to the Scriptures, and declared the Way to Heaven, to be this only, *To love the Lord with all our Powers and Faculties*: But when the Lawyer was Captious, asking who was his Neighbour, Christ tells him a Parable, of a Traveller fallen into the Hands of Thieves, and neglected by a Priest and a Levite, but relieved by a Samaritane, since no distance of Country or Religion destroys the Relation of Neighbourhood; but every Person with whom we converse in Peace and Charity, is that Neighbour whom we are to Love as ourselves.

Jesus departing from Jerusalem, came to a Village called Bethany, where Martha making great and busy Preparation for his Entertainment, to express her Joy and Affection to his person, desired him to dismiss Mary from his feet, who sat there Feasting herself with his excellent Discourses, to assist her; but tho' Jesus did not discommend Martha's Civility, yet he preserv'd Mary's Choice, Religion, and Sanctity. Our Saviour now teaches the Disciples, that Form of Prayer, called *The LORD's Prayer*, the second Time, and that they should be indigestible and importunate in Prayer, like the Widow who forced an unjust Judge to do her Justice by her earnestness and continual Solli-

citing him: Many other Things he added in this Sermon, and some being present that told him of the Galileans, whose Blood Pilate mingled with their Sacrifices; *Jesus* reply'd, That these sad Calamities were no Arguments that these Galileans were greater Sinners than others, though this Judgment fell upon them. These Galileans were a Sort of People that taught it to be Unlawful to pay Tribute to Strangers, or to pray for the Roman Emperors, and because the Jews did both, they refused to communicate with them in their Sacred Rites and Ceremonies but would Sacrifice a-part; at which Solemnity, when *Pilate* the Roman Deputy apprehended many of them, he caused them all to be slain and to die upon the same Altars.

And now a certain Ruler of a Synagogue repining at *Jesus* for having cured a Woman that was crooked, loosing her from her Infirmitie wherewith she had been afflicted eighteen Years, our Saviour made the Man ashamed by asking him, whether he himself would not loo-
 an Ox from the Stall, and lead him to watering on the Sabbath-day. And by the same Argument silenced the Scribes and Pharisees, who were angry with him, for curing a Person of the Dropsy on that Day. For *Jesus* to take off the Yoke of the Ceremonial Law, by abolishing the Mosaick Rites, chose to do many of his Miracles on the Sabbath, and free Christianity from the Burden, that he might Abrogate the One, and Institute the Lord's-day at the same Time, not much unlike the Sabbatical River, which the Rabbies mention, That was dry six Days, but

gushed out in a full Stream on the Sabbath. Jesus then went up and down the Cities of Galilee, inforcing the Doctrines he had taught them, and adding new Precepts, advertising them of the Multitudes of those that Perish, and how few shall be Saved, and that they should *strive to enter into at the Strait Gate*; the Way to Destruction being fair and plausible, but the Way to Heaven very difficult, and *few* *their be that find it*. He discourses of the many Excuses that Persons used, who were invited to the Feast of the Kingdom, and the Refreshments of the Gospel, and tacitly Insinuates the Rejection of the *Jews*, who were first Invited, and the Call of the *Gentiles*, from the Highways and Hedges. He reprehends *Herod* for his Subtilty and Design to kill him; Prophecies he should dye at *Jerusalem*, and intimates the sad Desolations that should happen, *for neglecting this their Day of Visitation*, and for killing the *Prophets*, and the *Messengers sent from God*.

The *Jews* Feast of Dedication being at hand, Jesus went up to *Jerusalem*, and preached in *Solomon's Porch*; and the End of the Sermon was, That the *Jews* had like to have stoned him again. But retiring from thence, he went beyond *Jordan*, and by a most elegant and persuasive Parable, declared to the People the Mercy of God in accepting Penitents by the Example of the Father, who received the Prodigal Son upon his Return from his Follies and Aleviations; he discourses of the *Messias* coming into the World, to recover living Persons from their Sin and Danger in the Parables of the

the lost Sheep and Goat, and under the Representation of the Unjust, but prudent Steward; he teaches us to employ our present Opportunities and Estates, by laying them out in Acts of Mercy and Religion, that when our Souls shall be dismissed from the Stewardship and Custody of our Body, we may *be entertained in Everlasting Habitations*. He then utters a Parable of *Dives*, a voluptuous and uncharitable Man, and *Lazarus* a Pious, Afflicted, Sick, Beggar, the first dyed and went to Hell, the second to *Abraham's Bosom*, God so ordering the Dispensation of good Things, that we cannot easily enjoy two Heavens; nor shall the Miseries of this Life, if we be truly Religious, end otherwise than in a beatified Eternity; and for *Dives* Request, that his Brethren might have warning of his woful Condition; our Saviour shews, That the ordinary Ways of Salvation, are the expresse Revelations of Scripture, and the Ministries of God's appointment; and whosoever neglects these, shall not be supplied by extraordinary Means, or if he were, they would be totally Ineffectual. He then laid his Hands upon some young Children, and gave them his Blessing, charging his Apostles to admit of Infants to him, because to them in Person, and to such as they in Signification, the Kingdom of Heaven does appertain. He instructs a young Man in the Way to Happiness, by keeping God's commands, and heroical Acts of Charity, which Discourse falling upon a Person not enough resigned nor weaned from Worldly Enjoyments, for he was very Rich; our Lord

Lord then discoursed *how hard it is for a rich Man to be saved*, but expounds himself to mean, *they that trust in Riches*; however, though it is a Matter of great Difficulty, and almost impossible, not to be overcome with the Love of this World, yet *nothing is impossible to God*. But when the Apostles heard their Master bid the young Man *sell all, and give to the Poor and follow him*, and for his Reward, *promised him an Heavenly Treasure*; Peter in the Name of the rest, began to think that this was their Case, and the Promise also might concern them, and asked the Question, *What shall we have, that have forsaken all, and followed thee?* Jesus answered, *They should sit upon twelve Thrones, judging the Twelve Tribes of Israel*; adding, that every Disciple who should *forsake either House, or Wife, or Children, or any other Thing for his Sake, and the Gospels, should receive a hundred Fold in this Life, by way of Comfort, and Equivalency, and in the World to come, thousands of Glories and Possessions to all Eternity*; for *they that are last, shall be first, and the first shall be last*, and the despised People of this World shall reign like Kings, and Poverty shall swell into eternal Satisfaction, for as our Saviour taught his Disciples in the Parable of the Labourers in the Vineyard, the same Reward shall be given to all, though the Times of their Working were different, and Crowns of Glory shall be bestowed upon all the faithful Followers of *Jesus*, who shall Reign with him to Eternal Ages.

While

While *Jesus* was in *Galilee*, Messengers came to him from *Martha* and *Mary* her Sister, that he would hasten into *Judea* to *Bethany*, to relieve their Brother *Lazarus*, who was dangerously Sick ; but he deferred his going till *Lazarus* was dead, purposing to discover an eminent Token of his Divinity, Power and Mission, by a glorious Miracle ; after he had staid two Days, he called his Disciples to go with him into *Judea*, telling them that *Lazarus* was Dead, but he would raise him out of that Sleep of Death. By that time *Jesus* was arrived at *Bethany*, he found that *Lazarus* had been dead four Days, and now near to Putrefaction, but when *Martha* and *Mary* met him, weeping with Pious Tears for their dead Brother, he himself suffered the Passions of Piety and Humanity ; *Jesus wept*, distilling that precious Liquor into the Grave of *Lazarus*, watering the dead Plant that it might spring into a new Life.

When our Saviour by his Words of Comfort and Institution, had strengthened the Faith of the two mourning Sisters, and commanded the Stone to be removed from the Grave ; he made an Address of Adoration to his Father, confessing his readiness always to hear him, and then cried out, *Lazarus come forth*, and he that was dead came forth of his Bed of Darkness, with his burying Cloths on him, whom when the Apostles had unloosed at the command of *Jesus*, he went to *Bethany*, and many that were present, believed on him, but others wondering and malicious, went and told the *Pharisees*

Blessed SAVIOUR. III

the Story of the Miracle, who upon this Advice, called the Great Council, who took solemn Cognizance of the principal Causes of Prophets, of Kings, and of the *Holy Law*; at which great Assembly, *Caiaphas*, the High Priest, Prophecied, That *it was expedient one should die for the People*, and thence forth they determined the Death of our Blessed Saviour; who being acquainted with what they had Decreed, retired to the City of Ephraim, in the Tribe of Judah, near the Desert.

Here he continued till the Feast of *Easter*, and then going toward *Jerusalem* with his Disciples, he told him what the Event of his Journey would be, *that the Jews should deliver him to the Gentiles, and that they should scourge him, and Mock him, and Crucifie him, and the Third Day he should rise again.* After this Discourse, the Mother of *Zebede's* Children, begged of *Jesus* for her two Sons, *that one might sit at his right Hand, and the other at his Left, in his Kingdom.* For no Discourse of his Passion could make his Disciples sensible of the Mysteriousness of his Kingdom, which was not of this World; but if they would partake of the Favours of it, such as they were, they must drink of his Cup, and be Partakers of his Sufferings, and thereby put themselves in a Disposition of becoming Vessels of Election. Coming in his Journey near *Jericho*, he cures a Blind-man sitting by the Way-side, and espying *Zachens*, a Man of low Stature, the Chief of the *Publicans*, upon a Tree that he might see *Jesus* passing by; *Jesus* invited himself to his

his House, who received him with Gladness, and Repentance of his Crimes, offering Satisfaction to all whom he had wronged, and gave half the Remainder of his Estate to the Poor.

Six Days before *Easter*, *Jesus* came to *Bethany*, where he was feasted by *Martha* and *Mary*, accompanied with *Lazarus*, who sat at the Table with him; and now many came to see *Jesus*, and *Lazarus* who was raised from the Dead, and upon that Occasion believed on *Jesus*. The next Day *Jesus* came to the Foot of the Mount of *Olives*, and sent his Disciples to *Bethpage*, commanding them to unloose an Ass, and a Colt, and bring them, telling the Owners it was for his Master's use; and riding to *Jerusalem*, the People upon Notice of his Approach, took Branches of Palm-Trees, strewing them in the Way, and crying out, *Hosanna, to the Son of David*; which was a Form of Exclamation used to the Honour of God, and in great Solemnity, signifying, *Lord save us, Lord prosper us*; and the *Pharisees* knowing this to be an appropriate Manner of Address to God alone, said one to another, by way of Wonder, *Hear what these Men say*.

When *Jesus* from the Mount beheld *Jerusalem*, he wept over it, and foretold the Miseries and Infelicities which would happen to it, of which every Circumstance came to pass. For in the Mount of *Olives*, where *Jesus* shed Tears over perishing *Jerusalem*, the *Romans* first pitched their Tents when it came to its final Destruction. The Peoples Acclamations followed till the *Pharisees* were ready to burst with

Envy;

Envy; and there he cured certain Persons that were Blind and Lame. *Jesus* then came to *Bethany*, and turning into the House of *Simon* the Leper, *Mary Magdalen* having been reproved by *Judas*, for spending Ointment upon *Jesus* Feet, of great Value; to declare her Love once more, she poured the same rich Ointment on his Sacred Head; all the Disciples Murmuring at this prodigious Expence, *Jesus* to express his Thankfulness, and her miraculous Affection, added this Prophecy, That where-ever the Gospel should be preached, a Record of this Act should be kept as a perpetual Monument of her Piety.

Two Days before the Passover, the *Scribes* and *Pharisees* called a Council, to contrive crafty Ways for destroying of *Jesus*, they not daring to do it by open Violence. Of which Meeting *Judas Iscariot* having Notice, ran from *Bethany*, and offered himself to betray his Master to them, if they would give him a considerable Reward; they agreed for thirty pieces of Silver, which according to the Jewish Account, is thought to be thirty Pound Weight of Silver, a goodly Price for the Saviour of the World, to be prized at by his undiscerning and unworthy Country-men. The next Day, which was the first Day of the Unleavened Bread, on which it was necessary they should kill the Passover. *Jesus* sent *Peter* and *John* to the City, to a certain Man whom they should find carrying a Pitcher of Water to his House; him they should follow, and there prepare the Passover; they went and found the Man in the same Circumstances, and
pre-

prepared for *Jesus* and his Family, who at the Even came to celebrate the Passover ; It was the House of *John*, Sir-named *Mark*, which had always been open to this Blessed Family, where our Saviour was pleased to finish his last Supper.

When the Evening was come, *Jesus* stood with his Disciples and eat the Paschal Lamb, after which he girt himself with a Towel, and taking a Bason, washed the Feet of his Disciples, instructing them in the Doctrine of Humility, by his own Example : But *Peter* was unwilling to be washed by his Lord, until he was told he must Renounce his Part in him unless he were washed ; who thereupon cryed out, *Not my Feet only, but my Hands and my Head.* *Jesus* said, The washing of the Feet was sufficient for the Purification of the whole Man ; relating to the Custom of those Countries who used to go to Supper immediately from the Baths, and were sufficiently clean, save only on their Feet, by reason of the Dust contracted in their Passage, from the Baths to the Dining-room ; and by it, *Jesus* meant that the Body of Sin was washed away in the Bath of Baptism.

After the eating of the Paschal Lamb, it was the Custom of the *Jews*, to sit down to a second Supper, in which they eat Herbs and Unleavened Bread, the Master of the Family first dipping his Morsel, and then the rest of the Household ; after which the Father brake Bread into pieces, and distributed a Part to every one of the Guests, and first drinking himself, gave to the rest the Cup filled with

Wine

Wine, according to the Age and Dignity of the Person, adding to each Distribution a Form of Benediction proper to the Mystery, which was Commemorative of their Deliverance out of *Egypt*. This Supper *Jesus* being to Celebrate, turned the Ceremony into a Mystery, and gave his Body and Blood Sacramentally; hereby Instituting the Blessed Sacrament, which from the Time of its Institution, is called, *The Lord's Supper*, which Rite *Jesus* commanded the Apostles to commemorate until his second Coming.

But *Jesus* being troubled in Spirit, told his Disciples, *That one of them should betray him*; to confirm them in their Belief of his Wisdom and Spirit of Prophecy; the Disciples were disturbed, and looking on one another, doubting of whom he spake, beckoned to the beloved Disciple, leaning on *Jesus* Breast, that he might ask; for they who knew their own Innocency, were desirous to satisfy their Curiosity, and be rid of their Fear. *Jesus* being asked, gave them a Sign, and a Sop to *Judas*, commanding him to do what he list speedily; *Jesus* being extremely freightned till he had drank the bitter Cup prepared for him. After *Judas* received the Sop, the Devil entred into him, and he went forth immediately it being now Night.

After his Departure, *Jesus* began his Farewel Sermon, discoursing of the Glorification of God in his Son, and of those Glories his Father had prepared for him; of his sudden Departure to prepare a Place for them; commanding them to Love one another; fortelling
Peter,

Peter, who made confident Protests, That he would dye with his Master, yet before the Cock crew twice, he should deny him thrice; arming them against Persecution, and giving them his Blessing, and praying for them, and then having sung a Hymn, which was Part of the great Hallelujah, beginning at the 114 Psalm, (when Israel came out of Egypt, &c.) and ending at the 118 Inclusive, went forth with his Disciples over the Brook Cedron, to the Mount of Olives, to a Village called Gethsemane, where there was a Garden, into which he entred to pray together with his Disciples. But taking Peter, James, and John with him, about a Stone's-cast from the rest; he began to be exceeding Sorrowful and Sad even unto Death; saying, Tarry ye here, and Watch with me, and he was with-drawn from them, and kneeled down, and fell on his Face to the Ground, saying, O my Father! if it be possible, let this Cup pass from me, nevertheless not my Will, but thy Will be done; this he repeated thrice in the same Words; but knowing the drinking of this Cup, was the great End of his Coming into the World, he divested himself of the Affections of Flesh and Blood, and because his Father commanded, was desirous to suffer all our Pains.

Mean while Judas the Traytor came with a Multitude of armed Men, with Swords and Staves from the Priests, and the Elders to apprehend him; taking the Opportunity of the Night, because they durst not seize him by Day, for fear of the People, and Judas signified the Person of his Master, to the Soldiers by a Kiss, an Address of seeming Civility; but when they came toward him,

Jesus said, *whom seek ye?* They said, *Jesus of Nazareth.* He said, *I am he;* yet there was a Divinity upon him, that the Soldiers coming at first with a rude Attempt, were twice repelled by the Glory of his Person, till they falling at his Feet, were at last admitted to the Seizure of his Body; but *Peter* a stout *Galilean*, attempted a bold Rescue, cut off the Ear of one of the High Priest's Servants; but *Jesus* rebuked his Passion, and commanded him to put up his Sword, saying, *All that strike with the Sword, shall perish with the Sword, and touched Malchus's Ear, and cured him.*

When *Jesus* had yielded himself to their Power, his Disciples fled, and *John* the Evangelist, who for Grief, had forgot to lay aside his upper Garment, which they used in Festivals to put on, began to make his Escape, but being seized by the Linnen upon his bare Body, was forced to leave that behind him, that himself might avoid his Master's Danger: But *Peter* followed afar off, and the greatness of *John's* Love made him return to the High Priest's Hall, after his Surprise and Fright was over. *Jesus* was first led to *Annas*, who was the Prince of the Sanhedrim, and had Cognizance of Prophecies and publick Doctrines, who asking *Jesus* of his Disciples, and of his Doctrines, answered, That he spoke openly to the World, and therefore referred him to the Testimony of all the People; for which true Answer, a Servant standing by struck him in the Face, and *Jesus* meekly asked him, *What Evil he had done.* But *Annas* without the seventy Judges could do nothing,

thing, and therefore sent him to *Caiaphas*, who was High Priest that Year.

Peter coming thither, denied three Times that he was a *Galilean*, and of *Jesus's* Family, till our Saviour looking back, reminded him of his Prediction, and the foulness of the Crime *and the Cock Crew*; *Peter went out and wept bitterly*, that he might cleanse his Soul from the foul Stains he had contracted by his shameful Perjury, and denying his Lord; and it is reported, That ever after, when he heard the Cock crow, he wept at the Remembrance of his own Unworthiness.

In the Morning the Council assembled and sought false Witnesses against *Jesus*, but found none to purpose; they railed boldly, but could prove nothing; they accused vehemently, but the greatest Article that their Malice could pretend to, was, That he said he would destroy the Temple, and build it again in three Days, but the Witnesses by disagreeing, made void each others Testimony, and therefore *Jesus* answered neither to this, nor any other of the Allegations, till at length *Caiaphas* adjures him by the Living God, to say whether he was *Christ* or no: *Jesus* knew his Design was to take away his Life by this Inquiry, and not out of Piety or Curiosity, yet because his Hour was now come, he openly affirmed he was *Christ the Son of God*, which when *Caiaphas* heard, he cried out *Blasphemy*, rent his Garments, and called presently for Sentence to be pronounced against him, and as it was agreed, they all condemned him as Guilty of Death, and as far as they

Power inflicted it; for *they beat him with their Fists, smote him with the Palms of their Hands, Spu upon him, and abused him.* When Judas heard they had passed the final Sentence upon him, it repented him of his Wickedness, and he brought back the Reward of his Treason; and threw it among them, saying, *I have betrayed Innocent Blood, and the Priests upon Consultation, bought with the Money a Field to bury Strangers in; and Judas went and hanged himself;* it is reported by the Ancients, that Judas fell from the Fig-tree on which he was hanged, before he was quite dead, and at length so swelled, that he burst, and his Bowels gushed out. The High Priests having assigned over Jesus to the secular Power, carried him to Pilate to be put to Death by his Sentence, or Military Authority; Pilate willing to decline the Business, bid them *Judge him according to their own Law;* they reply'd, *It was not Lawful for them to put any Man to Death,* meaning, during the seven Days of Unleavened Bread, which then happened; as appears in the Instance of Herod, who detained Peter in Prison, *intending after Easter, to bring him out to the People.* Others think, that all the Right of inflicting Capital Punishments, was taking the Jews by the Romans; and Josephus writes, That when Ananias the High Priest had, by a Council of that Nation, condemned St. James, the Brother of our Lord, and put him to Death without the Consent of the Roman President, he was deprived of his Priest-hood: But their Malice being restless, till the Sentence they had past was put in Execution,

cution, against our Saviour, and they knowing that *Pilate* was a zealous Promoter of the *Roman* Greatness, and an Hater of the Sect of the *Galileans*, the High Priest accused *Jesus* that he was of that Sect, and that he denied paying Tribute to *Cæsar*, and called himself King. *Pilate* having questioned him about it, he answered, *That his Kingdom was not of this World.* *Pilate* thinking he had nothing to do with the other Kingdom, gave Testimony, that he found nothing worthy of Death in *Jesus*. But hearing that he was a *Galilean*, and of *Herod's* Jurisdiction, he sent him to *Herod*, who was at *Jerusalem* at the Feast. *Herod* was glad, because he had heard much of him, and desired to see him, hoping to see some Miracle done by him, of whom he heard so many; but the Event was, That *Jesus* did there no Miracle, and *Herod's* Soldiers set him at nought, and mocked him; and that Day *Herod* was reconciled to *Pilate*. And *Jesus* was sent back clothed in a white and splendid Garment, which tho' possibly they intended in Derision, yet was a Token of Innocence, condemned Persons being usually arrayed in Black.

But *Pilate* offered that according to the Custom of the Nation, *Jesus* should be released for the Honour of the present Festival; yet the Spirit of Malice was more prevalent, and the Multitude required that *Barabbas*, a Murtherer, a Thief, and a Seditious Person should be exchanged for him; *Pilate* being willing to acquit *Jesus* from Punishment, and himself of Guilt, offered to Scourge him, and let him go, hoping that a lesser Draught of Blood might stop their Rage;

age ; but these Miscreants cry'd out, *Crucify*
him, and told him plainly, *That if he let this*
Man go, he was no Friend to Cæsar. Pilate there-
upon called for Water, and washed his Hands, to shew
his own unwillingness, and fix this Guilt on
them, who took it upon them as greedily, as
they sucked his Blood ; they cry'd out, *His*
Blood be upon us and our Children. As Pilate was
going to give Sentence, his Wife being troubled
in her Dreams, sent with the earnestness and
affliction of a Woman, that he should have nothing
to do with that just Person. But he was engaged,
Cæsar and Jesus, God and the King did seem to
have different Interests ; and tho' he was satis-
fied it was only Calumny and Malice ; yet a-
gainst the Divine Laws, and the Roman also, he
condemn'd an innocent Person, and adjudg'd him
to a Death which was only due to Murderers
and publick Thieves ; upon pretence of Blas-
phemy, of which he stood Accused, but not
convicted, and for which by the Jews Law he
could have been stoned to Death.

And now was the Holy Lamb to bleed ; First
therefore Pilate's Soldiers array him in Royal
Robes, put a Reed in his Hand for a Scepter,
crowned a Crown of Thorns on his Head ; they
bowed the Knee, and mock him, and instead of
tribute, pay him with Blows and Spittings up-
on his Holy Head, and after the most horrid
torments, they bind him to a Pillar and Scourge
him with Whips, a Punishment inflicted only
on Slaves ; after which Barabbas being set free,
he delivered Jesus to be Crucified ; the Soldiers
therefore having made a Cross sad and heavy,
F laid

laid it upon *Jesus* Shoulders, who like *Isaac*, bore the Wood with which himself was to be sacrificed, and drove him out to Crucifixion, who was scarce able to stand under that Load, and when he Fainted, they compelled *Simon* a *Cyrenian*, to help him. A great and mixt Multitude followed *Jesus* to *Golgotha*, the Charnel House of the City, and the Place of Execution. But the Women wept with bitter Exclamations, and their Sadness was encreased by the sad Predictions, *Jesus* then uttered of their future Calamities; and that in Time should come, that Men shall say, Blessed are the Barren that never bare, and the Paps that never gave Suck.

When *Jesus* was come to *Golgotha*, a Place in the Mount of *Calvary*, where according to Tradition *Adam* was buried, and where *Abraham* made an Altar for the Sacrifice of his Son, the Soldiers having stripped him, nailed him to the Cross with four Nails, between two Thieves; in the midst of all his Torments *Jesus* made only one Prayer of Sorrow, to represent his sad Condition, as if God had forsaken him, but not a Syllable of Anger against his Enemies; instead of this he sent up a Holy Charitable Effective Prayer for their Forgiveness, by which, it is Recorded, he obtained of God, that within fifty five Days, eight Thousand and La his Enemies were converted; three long Hours the Jews; ly *Jesus* hung, clothed with Pain, Agony, and Distress; his Holy Virgin Mother stood by his Cross, in Grief and Sorrow; on whom old *Simeon's* Prophecy was fulfilled, for she felt a Sword passing through her very Soul; but the Hope and Expectation of the Resurrection drew a ray of Joy before her Sorrow, and her Love swallowed up her Grief; especially considering, That tho' her Son was to have no Temporal Estate to bestow, yet with his last Breath, he made Provision for her, by consigning her over to the Care of *John* the Beloved Disciple, by giving him to be her Adopted Son, and her to be his Mother, and from that Time forward, *John* took her to his own House.

CHRIST Crucified.



Pilate prepared the following Inscription to be put over the Head of *Jesus*, written in *Hebrew*, *Greek*, and *Latin*, *JESUS OF NAZARETH, KING OF THE JEWS*; which the *Pharisees* would have altered, and that the *Dile* said, He was King of the *Jews*; but *Pilate* out of *cross*, *fulness*, or to despight their Nation, or in Honour of *Je-* *for us*, whom he knew to be a just Person, as being over-ruled by Divine Providence, refused to alter it. While *Jesus* was praying and dying for his Enemies, the Rulers of the *Jews* mocked him, upbraiding him with the good Works he did, and the Instances of his Power, saying, his *de* saved others, himself he cannot save. Others said, *signing* *et him* come down from the Cross, if he be King of the *by Jews*, and we will believe in him; and of the two be his *ale* factors that were Crucified with him, one Reviled *her* *am*, saying, If thou be Christ, save thy self and us.

But the other Thief, whom the present Pains and Circumstances of *Jesus* Passion had softened and made believing, reproved his Fellow for not fearing God, confessing that they suffered deservedly, but *Jesus* lawlessly, and then prayed to *Jesus*, Lord, remember me when thou comest into thy Kingdom: Which miraculous Conversion, *Jesus*. entertained with a speedy Promise, of a very great Felicity, promising that on *that* very Day he should be with him in Paradise.

While these Things were doing the whole Frame of Nature, seemed to be Dissolved and out of Order, because their Lord and Creator suffered; for the Sun was so darkened, that the Stars appeared, and the Eclipse was prodigious, the Moon not then being in Conjunction, but Full, as was noted by *Phlegon* the Freed-man of the Roman Emperor *Adrian*, by *Lucian*, and *Dionysius* while he was yet a Heathen, all excellent Scholars, great Historians, and Philosophers, who also noted the Day of the Week, and Hour of the Day, agreeing in all Circumstances, for the Sun hid his Head from beholding such a Prodigy of Wickedness and Sadness, and provided a Veil for the Nakedness of *Jesus*, that the Women might be present, and himself die with Modesty.

The Eclipse and the Passion began at the sixth Hour, and continued to the Ninth; about which Time, *Jesus* being tormented with the unsufferable Load of his Father's Wrath, due for our Sins, and wearied with Pains and Heaviness, cry'd out, *My God, my God, why hast thou forsaken me!* And as it is thought, Repeated the whole 22 Psalm; which is an admirable Narrative of the Passion, full of Prayer and Complaints at first, and a Description of his Pains, and Thanksgiving, Joy, and Prophecy at the last; but these first Words it is Recorded, he spake in a Language of it self, or else by reason of Distance, was not understood; for they thought he called for *Elias* to take him down from the Cross.

The

Then *Jesus* being in an Agony, said, *I Thirst*, and one ran, and filled a Sponge with Vinegar, wrapping it with Hysop, and put it on a Reed, that he might drink. The Vinegar and the Sponge were in Executions of condemned Persons, set to stop the too violent Issues of Blood, and prolong the Death, but were offered to him in Scorn, mingled with Gall, to make the Mixture more Horrid and Nauseous; but *Jesus* tasted it only, and refused the Draught. And now knowing that the Prophecies were fulfilled, and his Torments Satisfactory, he said, *It is finished*, and crying with a loud Voice, *Father, into thy Hands I commend my Spirit*, he bowed his Head and yielded up his Spirit into the Hands of God, and dyed, hastning to his Father's Glories, to shine in the other World.

Then the Veil of the Temple, which separated the Secret Mosaick Ceremonies from the Eyes of the People, Rent in the midst, from Top to the Bottom; and the Angels Presidents of the Temple, called to each other, to depart from their Seats; and so a great an Earthquake happened, that the Rocks did rend, the Mountains trembled, the Graves opened, and the Bodies of dead Persons arose, walking from their Burying-places, to the Holy City, and appeared unto many; and so great Apprehensions and Amazement happened to all them that stood by, that they departed smiting their Breasts with Sorrow and Fear, and the Centurion that attended the Execution, said, *Certainly this was the Son of God*.

The HYMN.

When our forlorn and helpless State,
None could Releive beside;
Then at th' appointed Time, our Lord,
For the Ungodly dy'd.
Who e'er redeem'd a just Man's Life,
By laying down his own?

Perhaps there may such generous Love,
To a good Man be shown.

But the Transcendent Love of God,
All Human does excel ;

And shines most Glorious in our Eye,
Beyond all Parallel.

For when obnoxious to his Wrath,
We wretched Sinners stood ;

Then his own Son came to atone
Our Guilt with his own Blood.

Much more than when that precious Blood,
Has clear'd our guilty Score,

Shall we be from the Wrath to come,
Rescu'd for evermore.

For if the Death of Christ so far
God's Wrath could pacify,

As to procure his very Foes,
A League of Amity.

Much more shall we, when through his Death,
God's Favour we regain,

Thro' his exalted glorious Life,
Eternal Bliss obtain.

Day more, we in our God rejoyce,
Through Jesus Christ our Lord,

By whose Atonement we are now
To his free Love restor'd.

But because the next Day was the Jews Sabbath, and Festival of the Paschal Lamb besides ; the Jews hasten'd that the Body should be taken from the Cross, and therefore sent Pilate to hasten their Death, by breaking their Legs, that before Sun-set, they might be taken away, according to the Commandment, and be buried. The Soldiers therefore came, and brake the Legs of the two Thieves, but espying and wondring that Jesus was already dead, they brake not his Legs ; for the Scriptures foretold, That a Bone of him should not be broken, but a Soldier with his Launce, pierced his Side, and immedi-

ely there streamed out two Rivelets of Water and blood.

Some of the Primitive Fathers give an Account, That the Holy Virgin Mother, (whose Soul during the whole Passion, was pierced with a Sword, and sharper sorrows, tho' she was supported by the Comforts of Faith, and those Holy Predictions of his Resurrection, and future Glories, which Mary had laid up in her heart, against this great Day of Tryal) now that she saw her Blessed Son had suffered all that our Necessities, and their Malice could require or inflict, caused some of his Followers with whom she joined, to take her dead Son from the Cross, which she kissed and embraced with all the Endearments that could be expressed by a sorrowful Mother, weeping for her dead Son. Yet she was highly satisfied by considering that now that great Mystery, determined by Divine Predestination, before the beginning of all Ages was fulfilled in her Son, and the Passion that was absolutely necessary, was now accomp'ish'd. She therefore first Bathed his Body with her warm Tears, and delivering a winding Napkin to Joseph of Arimathea, gave him in Charge to wrap the Body, and Enbalm and do it all Funeral rites, to compose it Decently to the Grave, having first exhorted him to make a publick Confession of his Faith, as to the Divinity of our Holy Redeemer, which he had only hitherto made Profession of in private. Joseph obeyed the Counsel of so Excellent a Person, and returned upon the Displeasure of the Jewish Rulers, and went confidently to Pilate, and begged the Body of Jesus.

Joseph therefore takes the Body, binds his Head with a Napkin, washes the Body, anoints it with Ointment, a Composition of Myrrh and Aloes, and lays it in a Tomb, which he for himself had hewn out of a Rock; these Circumstances being used by the Jews in their Funerals; but it was not Lawful to Inter a condemned Person in there common burying Places. When the

Sun was set, the chief Priests and Pharisees went to Pilate, telling him, That Jesus while he was Living, for told his own Resurrection on the Third Day; and let his Disciples should come and steal the Body, and say was Risen from the Dead, desired that the Sepulchre might be seured, against the Danger of any such Imposture; Pilate gave them leave to do their Pleasure, they therefore sealed the Grave, rolled a great Stone at the Mouth of it, and as Ancient Tradition says, Bound it about with Labels of Iron, and set a Watch of Soldiers, as if they intended to make it surer than the Decrees of Fate, or the never failing Laws of Nature.

When it was yet early in the Morning, upon the first Day of the Week, Mary Magdalen, and Mary the Mother of James and Salome, brought sweet Spices to the Sepulchre, that they might again Embalm the Holy Body; for the Rites of Embalming among the Hebrews use to last forty Days, their Love being not satisfied with what Joseph had done. They therefore hasten to the Grave, and after the Expence they had been began to consider, who should remove the Stone; but they still go on, their Love carrying them through Difficulties. But when they came to the Sepulchre they found the Guard from whom they might have expected Opposition, affrighted and removed, and the Stone rolled away, for just before, there had been a great Earth-quake, and an Angel descending from Heaven, rolled away the Stone, and sat upon it, and the Guards about the Tomb being astonished with Fear were like dead Men. And some of them ran to the High Priests, and told them what had happened; they resolving now to add to their Iniquity, by a new Crime, hire the Soldiers to tell an incredible weak Fable, that his Disciples came by Night, and stole him away; Tho' the Wit of Man could not have invented more strong Security than they used, to prevent any such Design that themselves had made.

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The Women entred into the Sepulchre, and missing the Body of *Jesus*, *Mary Magdalen* went to the eleven Apostles, complaining that the Body of our Lord was not to be found. Then *Peter* and *John* ran as fast as they could to see; for the unexpectedness of the Relation, made them to doubt of the Truth, their Faith of his Resurrection, not being yet fixed in them, and the sparks thereof not raised into a Flame. They looked into the Sepulchre, and not finding the Body there, they returned; by this time *Mary Magdalen*, and the Women who staid Weeping for their Lord's Body, saw two Angels sitting in White, the one at the Head, and the other at the Feet, at which unexpected Sight, they



ble and bowed themselves; but the Angel bid them fear; telling them, That *Jesus* of Nazareth, who was Crucified, was also Risen, and was not there; and he them call to Mind what *Jesus* had told them in *Galilee*, concerning his Crucifixion and Resurrection the third Day.

And Mary turned her self back, and saw Jesus, but supposing him to be the Gardiner, she said to him, Sir, if you have born him hence, tell me where thou hast laid him, and I will take him away; but Jesus said unto her, Mary. Then she knew his Voice, and with Extasie of Joy and Wonder, was ready to have fallen at his Feet and embraced them; but he commanded her not to touch him; but go to his Brethren, and say, I ascend to my Father, and your Father; to my God, and your God. Mary departed full of Joy and Satisfaction, and told these Things to the Apostles, but her Relation seemed altogether Fantastick and Imaginary. About the same time also Jesus appeared to Simon Peter; and towards Evening to two of his Disciples going disconsolately to Emaus, and discoursing of the late Occurrences; Jesus puts himself in their Company, and upbraids their Incredulity, and Expounds the Scriptures, That Christ ought to suffer and rise again the Third Day, and in breaking of Bread, disappeared, and so was known to them by Vanishing away, whom when present, they knew not; and instantly they hasten to Jerusalem, and told the Disciples what had happened.

While they were there, the same Day at Evening, when the Disciples were assembled all but Thomas, secretly for fear of the Jews, the Doors being shut, Jesus came and stood in the midst of them, and they were exceedingly troubled, supposing it had been a Spirit. But Jesus confuted them by appealing to their Senses, and letting them feel his Flesh and Bones, which Spirits have not; at which Sight they rejoyced with exceeding Joy, and began to be restored to their languishing Hopes of some future Felicity, by the return of their Lord to Life; and there he first breathed on them, giving them the Holy Ghost, and performing the Promise twice made before his Death, saying, *Whosoever Sins ye Remit, shall be remitted to them, and whosoever Sins ye Retain, they are retained.* These Things Thomas was acquainted with, and resolved not to Believe, unless he

might put his Finger into the Holes in li's Hands, and his Hand into his Side; which *Jesus* eight Days after, at another Appearance to the Apostles, made demonstration of to him, but with a mild Reproof to his Unbelief, promising a special Blessing to all succeeding Ages of the Church, *for they are such as saw not, but yet believed.*

But *Jesus* at his early Appearing, had sent an Order by the Women, that the Disciples should go into *Galilee*, and they did so after a few Days; and *Simon Peter* being there, went a Fishing, and Six others of the Apostles with him, to the Sea of *Tiberias*, where they laboured all Night, and caught nothing. Towards the Morning, *Jesus* appeared to them, and bid them cast the Net on the right Side of the Ship; which they did, and inclosed one hundred and fifty great Fishes; by which prodigious Draught, *John* the beloved Disciple perceived it was the Lord. At which Instant, *Peter* threw himself into the Sea, and went to *Jesus*, and when the rest were come a-Shore, they all din'd with *broy'd Filh*. After Dinner *Jesus* taking care of those scattered Sheep which were dispersed over the Face of the Earth, that he might gather them into one Sheep-fold, under one Shepherd, asked *Peter*, *Simon Son of Jonas, lovest thou me more than these?* *Peter* answered, *Yea, Lord, thou knowest all Things; thou knowest that I Love thee.* Then *Jesus* said unto him, *Feed my Sheep.* And *Jesus* asked him the same Question, and gave him the same Precept, the second and third Time; and after intrusting this Charge to him, *Jesus* told him, That the Reward he should have in this World, should be a sharp and honourable Martyrdom; he likewise checks *Peter's* Curiosity in inquiring what should become of the beloved Disciple, and answered his Question with some Sharpness of Reprehension, and no Satisfaction. *If I will, that he tarry till I come, what is that to thee?* Which made them suppose he should not live, but they were mistaken; for though *John* lived.

lived till after the Destruction of Jerusalem, notwithstanding the Attempts of Persecutors, and the Miraculous Escape from prepared Torments, yet he dyed a natural Death, when he was about ninety Years of Age.

After this, *Jesus* having appointed a solemn Meeting for all the Brethren that could be collected from the Dispersion, and named a certain Mountain in Galilee; appeared to five hundred Brethren at once, and this was his most Publick and Solemn Manifestation; and while some doubted, *Jesus* came according to the Designation, and spake to the eleven Disciples sending them to preach to all the World, Repentance and Remission of Sins in his Name, promising to be with them to the End of the World. Last of all, when the Apostles were at Dinner, he appeared unto them, upbraiding their Unbelief; and then opened their Understandings, that they might discern the Sense of Scripture; and again, commanded them to preach the Gospel to all the World, giving them Power to do Miracles, to cast out Devils, to cure Diseases, and Instituted the Sacrament of Baptism, which he commanded (together with the good Tydings of the Gospel) should be administered to all Nations in the Name of the Father, and of the Son, and of the Holy Ghost. Then he led them into Judea; and they came to Bethany, and from thence to the Mount Olivet, and he commanded them to stay in Jerusalem, till the Holy Ghost, the Promise of the Father should descend upon them, which should be accomplished in a few Days, and then they should know the Times, and the Seasons, and all Things necessary for their Ministration and Service, and Propagation of the Gospel; and while he discoursed many Things concerning the Kingdom, behold a Cloud came and parted *Jesus* from them, and carried him in their Sight up to Heaven, where he sits at the right Hand of God, blessed forever. Amen.

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While the Apostles *staring up to Heaven*, two Angels appeared to them, and told them, *That Jesus*



should come in like manner as he was taken away, with Glory and Majesty in the Clouds, and with the Ministry of Angels. Amen. Come Lord Jesus, come quickly.

The Prayer.

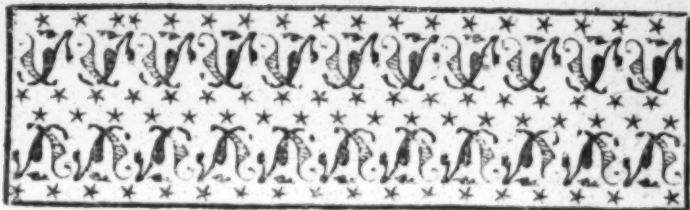
O Holy and Eternal Jesus, who hast overcome Death, and triumphed over all the Powers of Hell, Darkness, Sin, and the Grave; manifesting the Truth of thy Promises, the Power of thy Divinity, the Majesty of thy Person, the Rewards of thy Glory, and the Mercies and excellent Designs of the Evangelical Kingdom, by thy Glorious and Powerful Resurrection; preserve our Souls from Eternal Death, and make us to rise from the Death

of Sin, and to live the *Life of Grace*, loving thy *Perfections*, adoring thy *Mercy*, pursuing the *Interest of thy Kingdom*, being united to the *Church*, under thee our *Head*, conforming to thy *Holy Laws*, established in *Faith*, entertained and confirmed with a *Modest, Humble*, and certain *Hope*, and sanctified by *Charity*; that Engraving Thee in our *Hearts*, Submitting to thee in our *Spirits*, and Imitating thee in thy *Glorious Example* we may be *Partakers of thy Resurrection*, which in our *Hope* and our *Desire*, the *Support of our Faith*, the *Object of our Joy*, and the *Strength of our Confidence*: In thee *Holy Jesus* do we *Trust*; we *Confess thy Faith*; we *Believe all that thou hast Taught*; we *Desire to perform all thy Injunctions*; our *Souls are in thy Hand*, do thou *Support and Guide them*, and *pity our Infirmities*, and when thou shalt appear at the *Great Day*, shew to us the *Effects of thy Advocateship, Intercession and Redemption*. Thou shalt answer for us, O *Lord*, for in thee have we *Trusted*, let us never be *Confounded*. Thou art *Just*, thou art *Merciful*; thou art *Gracious and Compassionate*; thou hast done *Miracles and Prodigies to us*, and all the *World*: Let not those great *Actions and Sufferings* be *Ineffectual*, but make us *Capable and Receptive of all thy Mercies*, and then we are certain to receive them; we are *thine*, O *save us*, thou art *Ours*, O *Holy Jesus*; O *dwell with us for ever*, and let us dwell with thee, *Adoring and Praising the Eternal Glories of God the Father, Son, and Holy Ghost*. Amen.

Our Father, &c.

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*Holy EVANGELISTS, and APOSTLES;
with their Martyrdoms, for Preaching
the Gospel of our Lord Jesus Christ.*

AFTER the Disciples had been Spectators of our Blessed Redeemer's Ascension into Heaven, they returned to *Jerusalem*, and continued there in Prayers and Supplications in their distressed Condition, the whole City being set against these poor innocent People; they having neither Lands nor Revenues to maintain them, nor Friends at Court to support them against their Enemies, to whom the Name of *Jesus* was hateful, and his Followers reckoned to be Adversaries to the Government; and tho' in this Forlorn State, they comforted themselves with the precious Promises their dear Master left them at his Departure, yet their present Condition seem'd very deplorable to human Appearance; but after they had continued thus Disconsolate about ten Days, our Blessed Lord performed

formed his Promise, by sending the Holy Ghost, the Comforter, by whom they received Fortitude and Courage, to go forth into the World, and by having the Gift of Tongues, and speaking to the Understanding of People of all Nations and Languages, they were capable of Instructing them in the highest Mysteries of Christianity, and to convince and confound their most subtle Opposers; by these Divine Aids they preached with such Efficacy, that *St. Peter* Converted three thousand Souls in one Day, by one Sermon, and in a few Years the Christian Doctrine was so dispersed over the World, that the *Roman* Emperors were apprehensive of their Numbers; most Countries under the Empire, being fill'd with Multitudes of them; and in process of Time, tho' they suffered the greatest Torments from their Enemies, yet their Faith triumphed over the Tortures, Whips, and Swords of the mighty Tyrants of the Earth, when there was no Temptation of Profit, Pleasure or Advantage; but on the contrary, Pain, Misery, and the most cruel Deaths attended the same.

After the Death of *Judas* the Traytor, who first hanged himself, and falling Head-long from the Gibbet, he burst asunder in the midst, and all his Bowels gushed out. It is supposed, that the Apostles went into several Countries, to publish the glad Tydings of Salvation; of whose Preaching and Martyrdom I shall give a brief Account, and begin with *St. Matthew*.

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The Life and Martyrdom of St. Matthew the Apostle and Evangelist, who was slain with an Halbert in Ethiopia.

His Festival is by the Western Church, celebrated September 21.



ST. Matthew, also called Levi, a City belonging to the Tribe of Zebulon, where our Saviour was brought up; was the Son of *Alpheus* and *Mary*, Sister or Kinswoman to the Blessed Virgin. His way of Life was that of a *Publican*, or Toll-gatherer, an Office scandalous among the *Jews*, though a Place of Power, Credit, and Reputation among the *Romans*, and conferred upon Knights and Persons of Quality, but were Covetous and great Oppressors; of which doubtless *Zacheus*, who was one of them, was sensible, when after his Conversion, he offered Four-fold in way of Restitution, to those from whom he had taken any Thing by Fraud, and evil Practices; and upon this Account, the *Publicans*.

cans became infamous among the *Gentiles* also : The *Jews* detested them, because this Tribute was not only a Grievance to their Purfes, but an Invasion of the Liberties of their Nation, they being declared immediately by God himself, a Free-born People, and therefore reckoned this as a standing Instance of their Slavery ; so that these Officers were abhorred by them to that Degree, that it was unlawful to shew them any common Kindness.

Of this Employment was *St. Matthew* , who is thought to have gathered the Customs of such Goods, as came by Sea from *Galilee*, and the Pay of Passengers that went by Water ; they kept their Custom-house by the Sea-side, to be near at hand, and here it was that *St. Matthew* had his Office, or Receipt of Custom ; when our Saviour having cured a Man grievously tortured with the Palsy, retired out of *Capernaum*, to the Sea-side, where he taught the People that followed him in great Numbers, and espying *Matthew* sitting in his Office, called him to come and follow him ; the Man was Rich, having a gainful Trade, yet he left all his Interests and Relations to become our Lord's Disciple.

After he was Elected into the Apostle-ship, he continued with the rest, till our Lord's Ascension ; and then for the first eight Years, it is Recorded, He preached up and down *Judea*, after which being to betake himself to the Conversion of the *Gentile* World, the converted *Jews* intreated him to commit to Writing, the History of our Lord's Life and Actions, to leave it as a standing Record of what he had preached to them ; accordingly he composed his Gospel. We have little Account of the Sufferings and Troubles he underwent, for the Advancement of the Christian Faith. Some write that he went into *Parthia* and having successfully planted the Gospel in those Parts, he travelled thence into *Ethiopia*, where by his Preaching and Miracles, he mightily Triumphed over Error and Idolatry.

As at the

As to the Manner of his Death, it is related by some that he went into the Country of the *Canibals*, or Man-eaters, where Christ appeared to him in the Form of a beautiful Youth, and gave him a Wand, which he pitching in the Ground, it immediately grew up into a Tree; that he also miraculously converted the Prince of the Country, and after all, dyed in Peace, and was most sumptuously buried; but others of the Ancients, with as much Probability affirm, that he suffered Martyrdom; or was slain with a Sword at a City in *Ethiopia*.

He was a great Instance, how much Power, Religion, has to alter the Temper of a Man, who being a Stranger to Christ, and in very advantagous worldly Circumstances, yet no sooner did our Blessed Redeemer call him, but without the least Scruple or Dissatisfaction, he not only renounced his gainful Incomes, but hazarded the Displeasure of his Masters, the *Romans*, in whose Service he was employed, to leave his Accompts entangled, and confused behind him,

This Apostolic having written his Gospel, as we have said, at the intreaty of the *Jewish Converts*; tho' others say, It was by the Command of the Apostles, while he was in *Palestine*, eight Years after our Saviour's Crucifixion, it was carried by St. *Bartholomew* into *India*, and left there; he writ it in *Hebrew*, as primarily designed for the Use of his Country-men. It was no doubt soon after Translated into *Greek*, some say by St. *John*, others by St. *James* the Less. This *Hebrew* Copy was as a found at *Tiberias*, by *Josephus* a *Jew*, and after his Conversion, a Man of great Honour and Esteem in the Days of *Constantine* the Great; one of the Ancients assures us, there was another Copy kept in the Library of *Caesarea*, in his Time, and another by the *Nazarens* at *Caesarea*, from whom he had the Liberty to Transcribe it, and afterwards Translated it into *Greek* and *Latin*. A Copy also of this Gospel was Dug out of the Grave of *Mar-nabas*, at *Cyprus*, transcribed with his own Hand, As these Copies are long since perished.

The Life of St. Mark the Evangelist, who was dragged through the Streets in a City of Egypt, till he expired.

His Festival is observed by the Roman Church, April 25.



THough this great Evangelist, seems to have a Roman Name, *Mark* or *Marcus*, yet doubtless he was born of Jewish Parents, Originally descended from the Tribe of *Levi*, and of the Priestly Line; the Reason for changing his Name from Jewish to Roman was probably from some great Accident of his Life usual among the Jews, when travelling to the European Provinces of the Roman Empire, he being then going to *Italy* and *Rome*.

By the Ancients he is thought to be one of the seventy Disciples, who taking Exception at our Saviour's Discourse of *eating his Flesh*, and *drinking his Blood*, went back and walked no more with him at that time but was seasonably reduced and reclaimed by St. Peter

but others as strenuously Affirm, that he was then no
 Hearer nor Follower of Christ, and therefore could be
 none of them, who upon that Occasion forsook him;
 he was Converted by some of the Apostles, and prob-
 ably by St. Peter, who calls him his Son *Marcus*, and
 who was his constant Attendant in his Travels, and
 said to be his *Amanuensis*, or Writer of what the A-
 postle dictated, and likewise his Interpreter. For tho'
 the Apostles were divinely Inspired, and had the Gift
 of Languages, yet the Interpretation of Tongues, was
 Priviledge more peculiar to some than others. This
 might probably be St. Mark's Talent, in expounding St.
 Peter's Discourses, and Writings to those who did not
 understand them.

He accompanied St. Peter in his Apostolical Progress,
 preaching the Gospel in *Italy*, and *Rome*, as it is re-
 corded, where at the Request of the Christians in those
 parts, he composed his Gospel. By St. Peter he was
 sent to plant Christianity in *Egypt*, and resided in and a-
 bout *Alexandria*, for some time, and was so Successful
 in his Ministry, that he converted Multitudes of all
 Ranks and Degrees, to the embracing of the Christian
 Faith, and an extraordinary strict Profession thereof.

St. Mark did not confine his Ministry to *Alexandria*,
 and the Eastern Parts of *Egypt*, but travelled West-ward
 into *Libya*, *Marmaria*, and *Pentapolis*; where though
 the People were Barbarous and Idolatrous, yet by his
 teaching and Miracles, the Gospel prevailed, he not
 leaving them till he had gained and confirmed them in
 Profession of the Faith; returning to *Alexandria*,
 he preached freely, and set in Order the Affairs of the
 Church, and wisely provided for Succession, by consti-
 tuting Governours and Pastors of it; but the restless E-
 motions of the Souls of Men, wou'd not suffer him long
 to live in quiet.

About the time of *Easter*, happened the great Solem-
 nity of the *Egyptian* Deity *Serapis*; when the Minds of
 the People, being passionately excited to a Vindication
 of

of the Honour of their Heathen Idol, broke in upon *St. Mark*, in the time of Divine Worship, and binding his Feet with Cords, dragged him through the Streets to a Precipice near the Sea, and thrust him into Prison for that Night; where he was encouraged by a Divine Vision, to continue Constant under the Ruins of his shattered Body. Early the next Morning, these Bloodhounds renewed their Barbarities, dragging him about in the same Manner, till his Flesh being raked off, and his Blood streaming all the Way, his Spirits failed him, and he expired, but their Malice ended not with his Life, for it is Recorded, That when he was dead they burnt his Body, and the Christians carefully gathering his Ashes, decently buried them near the Place where he was wont to Preach, and put them into an Urn, which with much Solemnity, was afterward removed from *Alexandria* to *Venice*, where we are told it now lies Interred, and is religiously honoured by the People; *St. Mark* being adopted to be the Tutelar Saint of that Republick, and has as Magnificent a Church erected to his Memory, as the World can boast of. He is Reported to have suffered Martyrdom, *April* 3^d; but whether in the Reign of *Claudius* or *Nero*, is uncertain. As to his Person he was of a middle Stature, the Ancients Record, of a comely Presence, his Nose long, his Eyes full of Amiability, and all the desirable Qualities of a lovely Person.

The Converts at *Rome*, not content to have heard *Peter* preach, pressed *St. Mark*, as we have said, to commit to writing what he preached to them, by way of History, which he performed with much Faithfulness and Brevity; all which *St. Peter*, it is said, ratified and Ratified with his Apostolical Authority, commanding it to be owned and preserved with the rest of the Canonical Scripture; and his great Impartiality in his Relation doth clearly appear that he is so far from concealing, or mollifying the shameful Fall and Denial of his dear Master, and Tutor *St. Peter*, to whom he was

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so deeply engaged in the Bonds of Love, that he Records it with some particular weighty Circumstances, and Aggravations, which the other Evangelists have thought fit to omit.

Some affirm that his Gospel was written Originally in the *Latin* Tongue, because he published it at *Rome*: but it is manifest by the most Ancient Authority, That the *Jews* who heard St. *Mark* preach, being Strangers at *Rome*, knew but very little *Latin*, the *Greek* being at that time the most fashionable and communicative Language in the World; nor can any good Reason be Assigned, why it should be more inconvenient for St. *Mark* to write his Gospel in *Greek*, for the use of the *Romans*, than that St. *Paul* should in that very Language write his Epistle to the Church there.

The Original *Greek* Copy, written with St. *Mark's* own Hand, is said to be extant at *Venice*, to this Day, being written, as some Inform us, at *Aquilea*, and thence after many hundred Years, transmitted to *Venice*, where it is still preserved as an ancient Monument, but the Letters so defaced by Time, as not Legible; but it being of no Consequence as to the Authentickness of its Original, it is not worth contending for.



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The Life of St. Luke the Evangelist, who was hanged upon an Olive Tree in Greece.

His Festival is observed, *Octob. 18.*



ST. Luke was born at *Antioch*, the Metropolis of *Syria*, eminent for the Pleasantness of its Soil, the Riches of its Traffick, the Wisdom of its Senate, the Learning of its Professors, and the Civility and Politeness of the Inhabitants; celebrated by the Pens of some of the most Eloquent of that Age; but particularly renowned for the Honour, that here it was the Disciples were first called *Christians*. It is Recorded, that he studied at most Schools both of *Greece* and *Egypt*, whereby he became learned in all Human Sciences, but he more particularly apply'd himself to the Practice of Physick, for which the *Grecian* Academies were very famous, besides which he is said to be Skilful in the Art of Painting, and 3 or 4 famous Pieces are shewed

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in Italy, said to be of his Drawing; there is also an Ancient Inscription in the *Via Lactea* at Rome, in an old Vault near the Church of St. Mary, supposed to have been the Place where St. Paul dwelt, wherein mention is made of the Picture of the Blessed Virgin, which the *Italians* call a *Madona*, or Lady, that with others were drawn by the same Evangelist.

St. Luke was no doubt a Jewish Profelyte, Antiochabounding with Men of that Nation, who had their Synagogues and Schools of Education, and supposed to be one of the seventy Disciples, and likewise one of the twelve, who were going to *Emaus*, to whom the Lord appeared in their way; these seem only Conjectures; for besides other Arguments, he himself confesseth plainly, that he was not from the beginning, an Eye-witness and Minister of the Word: It is therefore more probable that he was Converted by St. Paul, during his Abode in Antioch; and became ever after his inseparable Companion, and fellow Labourer in the Work of the Ministry, especially after his going into *Macedonia*, from which he, in recording the History of St. Paul's Travels, he on all Occasions, speaks of himself in his own Person; he attended in all his Dangers, and at his several Assignments at *Jerusalem*, and in his hazardous Voyage to *Rome*; and 'tis probable he did not leave St. Paul, till he had finished his Course, and crowned all his Sufferings with Martyrdom; though some Aver that he left the Apostle at *Rome*, and returned back into the East; travelling into *Egypt*, and the Parts of *Lybia*, where according to his Custom he preached the Gospel, wrought Miracles, converted Multitudes, constituted Elders and Pastors, and that himself became Bishop of *Antiochia*.

He wrote two Books for the Use and Benefit of the Church, his Gospel, and the History of *The Acts of the Apostles*, both which he dedicated to *Theophilus*: Some of the Ancients suppose this to be a feigned Name, denoting no more than a Lover of God, a Title com-

mon to every Christian. Others, that it was the proper Name of a particular Person, the Style of *most Excellent*, being in those times the proper Form of Address to Princes, and great Men; and that he was capable of Consular Dignity, and a noble Man of *Antioch*, who when converted by *St. Peter*, gave his House to the Church for their publick and solemn Worship; and others think he might be some chief Man in Authority to whom *St. Luke* had Converted and Baptized, to whom he dedicated these Books as a Testimony of honourable Respect, and a Means of giving him farther Light in the certainty of those Things, wherein he had been instructed by him; he expressly telling us, That his Intelligence in those Matters, was derived from such were *Eye-witnesses* and *Ministers of the Word* from the Beginning, having delivered nothing in his whole History, but what he had immediately received from Persons present at, and particularly concerned in the Things he has left upon Record.

The Occasion of his Writing his Gospel, seems to be partly to prevent those false and scandalous Reports which even at that time were raised by the Enemies of the Christian Name; and partly to supply what was wanting in the two Evangelists, who writ before him, a *Cr* which Supplement is particularly Noted throughout in the whole History, by some of the Primitive Fathers; the subject Matter of the same, being an Account of what relates to Christ's Priestly Office, and therefore the ancients in accommodating the Prophet *Ezekiel's* Vision of four Symbolical Representations to the four Evangelists, assigned the Ox or Calf to *St. Luke*.

His History of the Apostolick Acts, was undoubtedly written at *Rome*, at the End of *St. Paul's* two Years Imprisonment there, with which he concludes his History; which contains the Actions, and sometimes Sufferings of some of the chief Apostles, particularly *St. Paul*, whose Activity in the Cause of Christ and Gospel, made him have a deeper Share both in

and suffering ; and St. *Luke* being his constant Atten-
 tant, and an Eye-witness of the most considerable Trans-
 Actions of his Life, after his Conversion, was the more
 capable of giving an accurate Relation of them ; among
 which Things he Records those wonderful Miracles,
 which the Apostles wrought for Confirmation of the
 Doctrine they daily preached. In both these Books his
 style is clear, flowing with a natural Sweetness and
 Grace ; he was faithful in his Relations, Elegant in his
 Writing as a Minister ; Devout and Pious as a Christian ;
 careful and Diligent for the good of Souls, and to
 be known all, laid down his Life for the Testimony of the
 Gospel, which he had preached and published to the
 World.

An ancient Author, Labours to prove that he suffered
 Martyrdom at *Rome*, after St. *Paul's* first Imprison-
 ment there, and therefore did no farther prosecute the
 History of the *Acts of the Apostles*, which he would
 doubtless have done, had he lived any considerable
 time after St. *Paul's* Departure. But *Nicephorus* gives
 a particular Account, That travelling into *Greece*, he
 successfully Preached and Baptized many Converts into
 Christian Faith, which so enraged the Barbarians,
 that a Crew of Villains laying hold of him, Tortured
 him in a most violent Manner, and then Dragging him
 to Execution, designed to Crucifie him, but coming to
 a Place where they intended to perpetrate the rest of
 the Villany, they could not find a Cross to fix him up-
 on, but lighting upon an Olive-tree, they hanged him
 there, in the eighty fourth Year of his Age. His
 Body was with great Solemnity, buried at *Constanti-*
nople, by the Command of *Constantine the Great*, or
 two Years, in that famous Church erected there to the
 Memory of the Apostles.

The Life of St. John the Evangelist, and Apostle, who was put into a Caldron of scalding Oyl, and escaped unhurt.

His Festival is celebrated, December 27.



ST. John was a Galilean, the Son of Zebedee, and Salome, younger Brother to St. James, together with whom he was employed in Fishing: Before coming to Christ, he seems for some time to have been a Disciple to John the Baptist, being probably the other Disciple that was with Andrew, when they led the Baptist to follow our Saviour; so particularly do the relations of these Transactions, and the Modesty in other Parts of his Gospel concealing his own Name.

There is not much mentioned of him in Sacred Writ, more than what is Recorded of him in Conjunction with his Brother *James*; he was peculiarly dear to his Lord and Master, being *the Disciple, whom Jesus loved*, Witness his lying in our Saviour's Bosom, at the Paschal Supper; as also when *Peter* was desirous to know which of them our Redeemer meant, when he said, *One of them should betray him*, and durst not himself propound the Question, he made use of *St. John*, to ask our Lord; indeed when Christ was first apprehended, he fled with the other Apostles; it not being without probability of Reason, That the Ancients conceive him to have been that young Man, who followed after our Saviour, having a Linnen Cloth cast about his naked body, whom, when the Officers laid hold upon, he lost the Cloth, and fled naked from them; but tho' he escaped at present, to avoid that sudden Violence which was offered him; yet he soon recovered himself, and returned to seek his Master, and waited upon him, through the several Passages of his Tryal, till his crucifixion. Here it was that our Saviour appointed him Guardian of his Mother, and made her a part of his Charge and Care. At the first News of our Lord's resurrection, he accompanied *Peter* to the Sepulchre, these two Apostles having a more mutual Intimacy than any of the rest, and had ran many Hazards together, and adhered closely to one another upon all Occasions.

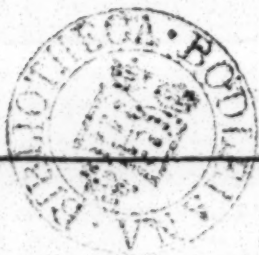
The Ancients say, That after the Death of the Blessed Virgin, *St. John* went into *Asia*, and applied himself wholly to the Propagating of Christianity, having planted several famous Churches there; after some Years continuance there, he was accused to *Domitian*, the bloody persecuting Roman Emperor, as a Subverter of the Religion of the Empire, by whose Command the Emperor of *Asia* sent him bound to *Rome*. where it is said, He was put into a Caldron of boiling Oil; but the Divine Providence delivered him from

from this seeming inevitable Destruction unhurt; the cruel Emperor not being satisfied with this, orders him to be banished to *Palmos*, a disconsolate Island in *Greece*, where he remained several Years, instructing the Inhabitants in the Faith of Christ. Here it was that about the latter End of *Domitian's* Reign, he writ his *Book of the Revelations*.

Bloody *Domitian* being taken out of the way, *Coicervus Nerva*, succeeded in the Empire, who being of a milder Temper, Repealed the barbarous Edicts of his Predecessor; recalling those that were banished for the Christian Name; whereupon *St. John* left *Patmos*, and returned into *Asia*, fixing his Residence at *Ephesus*, where it is said, he wrote his Gospel; he writ also three Epistles which with the *Apocalypse*, are all reposed in the Sacred Canon, and universally admired. He lived till the Time of the Emperor *Trajan*, about the beginning of whose Reign, he departed this Life, about the ninth Year of his Age, as is generally thought. But others supposed he died a Martyr, because our Saviour told him and his Brothers, *That they should drink of the Cup, and be Baptized with the Baptism, where with he was Baptized*; which was indeed Literally fulfilled with his Brother *James*; yet tho' he was not murdered, he may be truly stiled a Martyr, his being put into a Vessel of scalding Oyl, as we have noted his many Years Banishment, and other Sufferings for the Cause of Christ, justly challenging that Title; being not want of good Will either in him, or his Enemies, but the Divine Providence, immediately overruling the Powers of Nature, that prevented the Malignance of his Adversaries, from putting their cruel Intentions into Execution.

Others deny, that he dyed at all, but is still alive. The Occasion of which Error is founded upon what passed between our Blessed Saviour and *St. Peter*, concerning this Apostle; for Christ having told *Peter* what should be his own Fate, *Peter* inquires what will

come of *St. John*, to whom our Lord answered, *If I will that he tarry till I come, what is that to Thee?* which was misunderstood by the Apostles, tho' *St. John* himself, who Records that Passage, inserts a Caution, *That Jesus did not say he should not dye.* From the same Original also came the Tradition; that he only lay sleeping in his Grave at *Ephesus*, which Story was a long time Current. He seems to have always led a single Life, and so the Ancients tell us, That all the Apostles were married, except *St. John*, and *St. Paul*. He had no great Advantages by human Learning, but his want of it, was abundantly supplied in his excellent Temper of Mind, and the Furniture of Divine Graces which he was adorned withal. His Humility was admirable, Studiously concealing his own Worth and Honour. He discovered a mighty Affection to the Souls of Men, unwearied in spending himself for the Service of the Gospel; travelling from *East* to *West*, to leaven the World, with that Holy Religion, which he was sent to Propagate; He was extremely Vigilant against *Hereticks*. Countermining their Artifices, Antidoting against the Poison of their Errors, and avoiding all Communion and Conversation with their Persons.



The Life of St. Peter the Apostle, who was Crucified at Rome, with his Head downward.

His Festival is celebrated by the Church, June 29.



ST. Peter was born at *Bethsaida*, a Place that had the Honour of our Saviour's Presence, who resided usually in those Parts, did often resort thither. He was generally thought to be about ten Years older than his Master, which his married Condition, and the Respect shewed him by the rest of the Apostles, for his Gravity of his Person, with other Circumstances, seemed to confirm. Being Circumcised according to the Law, his Name then given him, was *Simon*; to which our Blessed Lord added that of *Cephas*, signifying a Stone or Rock, which is rendred *Peter* in English. He was Brother to St. *Andrew* the Apostle, who first brought him to the Knowledge of the Gospel. Their Father was *Jonah* of *Bethsaida*, probably a Fisherman, walking

and the Honour, as well as *Zebedee*, to have each of them two of their Sons, among our Saviour's Apostles, though but twelve in Number. *Peter* was employed in fishing in the Sea of *Galilee*, being one hundred Furlongs in Length, and forty in Breadth, the Waters clear and sweet, and stored with several Sorts of choice Fish.

And here let us Admire at the wonderful Methods of Divine Providence, that such Low and Mean Men, should be armed with Divine Power, as to ruin the Kingdom of Satan. The vile Apostate *Julian*, objected against the Prophets of the *Old Testament*, That they were a Company of Rude, Illiterate Men; but we find that these unlearned and innocent Apostles, by the Assistance of the Almighty, suddenly and powerfully prevail'd over the learned World.

Our Saviour designing to elect some peculiar Persons, to Propagate his Gospel through all Nations, made choice of twelve to be his Apostles, and *Simon Peter* is the Evangelists, put in the Front of them. It may be inquired when, and by whom the Apostles were baptized; *Nicephorus* relates, That of all the Apostles, Christ Baptized none but *Peter* with his own Hands, and *Peter* Baptized *Andrew*, and the two Sons of *Zebedee*, and the rest of the Apostles. Among the twelve, our Saviour chose three, who seem to be his dear intimate Companions, and whom he let into the most secret Passages, and Transactions of his Life, namely *Peter*, *James* and *John*, they being with him at the raising of *Jairus* Daughter, as also at his Transfiguration on the Mount, where *Peter* desired our Lord, that he might build three Tabernacles, in Memory of that great Transaction; one Author writes, that in Pursuance of this Petition, There were afterward three Churches built upon the Top of this Mountain, and one Writer reports, That in his Time, they shewed the ruins of these three Tabernacles, which were built according to *St. Peter's* desire.

After our Lord had entered *Jerusalem* in Triump^h, he retired to *Bethany*, and dispatcht *Peter* and *John* to make a Preparation for the Passover; according to they found the Person whom he had described to them, and followed him to his House, which, whether it was *St. John* the Evangelists, Scituate near *Mount Sion*, or *Simon the Leper*, or *Nicodemus*, or *Joseph of Arimathea* is uncertain. These two with *St. James*, accompanied him to the Garden in his Agony; and *Eusebius* writes, That even in his Time, Christians were wont to come thither, solemnly to offer up their Prayers to God, and Christ Jesus. Our Lord being Ascended into Heaven, and having fulfilled his Promise of sending the Holy Ghost, the Apostles and Disciples continued while at *Jerusalem*, being tossed about only with gentle Storms, but upon occasion of the Martyrdom of *Stephen*, a violent Persecution fell upon them, which dispersed them into several Countries; about the End of the Reign of *Caligula*, that barbarous Roman Emperor, *Peter* after having visited the Churches, returned to *Jerusalem*, and *Herod Agrippa*, Grandson to *Herod the Great*, having attained the Kingdom of *Judea*, he to gratiate himself with the People, put *St. James* to Death, and finding this grateful to the Vulgar, apprehended *Peter*, and sent him to Prison, placing strong Guards to secure him; but the Angel of the Lord delivered him the Night before his Enemies designed to execute him; but before this, he is said to have gone down to *Antioch*, and to have planted the Christian Faith, and founded a Church there, as *Eusebius* and others Record.

After this he went to *Rome*, about the second Year of the Emperor *Claudius*, and being mindful of the Churches, which he had gathered in *Pontus*, *Galatia*, *Capadocia*, *Bythinia*, and *Asia the Less*, writ his Epistle to them, and then took care to Propagate the Christian Faith in Western Parts of the World; as he had continued some Years at *Rome*, the Jews raised

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seditions and Tumults in the City, they were banished
 from thence ; among whom was *St. Peter*, who from
 thence returned back to *Jerusalem*, and was present at
 the great Apostolical Synod, where the Controversy a-
 bout the *Mosaical Rites*, was determined ; some report,
 That he was in *Britain*, and Converted many to Christi-
 anity ; But toward the End of *Nero's* Reign, he return-
 ed to *Rome*, where he found the Peoples Minds hard-
 ned against embracing the Christian Religion ; by the
 Subtilties, and Magick Arts of *Simon Magus* ; this
 Impostor resided in *Samaria*, where *St. Philip* the
 Deacon preached with much Success, confirming the
 same by Miracles ; however, *Simon* was in great Re-
 putation among the People, and stiled himself, *The*
great Power of God, and affirming that he was the Su-
 pream Deity, worshipped by all Nations ; the Apostles
 sent *Peter* and *John* from *Jerusalem*, to *Philip's* As-
 sistance, who when they came thither, laid their Hands
 upon the New Converts, whereupon they presently re-
 ceived the Holy Ghost ; which when *Simon* saw, he
 offered them Money, if they would confer that Power
 upon him. But *Peter* perceiving his vile Intentions,
 scornfully rejected his impious Offer. However, by
 his Witchcrafts and Sorceries, he at length became
 acceptable to the Emperor, as well as the Vulgar ;
Nero, that Monster, had much Veneration for him, being
 Patron of Magicians, and all those who pretended to
 have Commerce with the Infernal Powers, and *Peter*
 being returned to *Rome*, resolved to encounter him,
 and discover the Impostures and Delusions of this
 wretched Man.

About that time, an eminent young Gentleman,
 Kinsman to the Emperor, dyed at *Rome*, and the Fame
 of *Peter's* having Power to raise the Dead his Friends
 were persuaded to send for him, but others proposed
Simon Magus, who readily came, being glad of the
 Occasion to magnify himself before the People, and *Pe-*
ter being present, *Simon* alledged, That he had bro-
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voked *the great Power of God*, and should lose his Life if he did not raise the dead Person, but if *Peter* prevailed, he himself would submit to the same Fate; *Peter* accepted the Terms, and *Simon* began his Charms and Enchantments, whereat the dead Gentleman seemed to move his Hand; upon which the People shouted, and cried he was alive, and talked to *Simon*; and began to assault *Peter*; the Apostle intreated their Patience, and told them, It was nothing but Fancy and Appearance, and that if *Simon* were removed from the Bed-side, this Delusion would soon vanish; which done, the Body remained without the least Sign of Motion. *Peter* standing at a good Distance from the Bed, silently made his Address to Heaven, and then before them all, commanded the young Man in the Name of the Lord *Jesus* to Arise, which he did immediately, and spoke, walked, and eat, and was by *Peter* restored to his Mother. The People hereupon altered their Opinion, and fell upon *Simon*, with intent to have stoned him; but *Peter* begged his Life, and told them, It would be Punishment enough for him, to see that in Despite of his Malice, the Kingdom of Christ should Increase and Flourish.

The Magician was inwardly tormented with this Defeat, and vexed to see the Triumph of the Apostle, and mustered up all his Infernal Powers, acquainted the People, That he was offended at the *Galileans*, as he called the Christians, and therefore set a Day when they should see him fly up to Heaven; accordingly he went up to the Top of the Capitol, and throwing himself thence, began his Flight, which the Spectators beheld with Wonder and Veneration, affirming that this must be from *The Power of God*, and not of Man. *Peter* standing in the Crowd, prayed to God, that the People might be undeceived, and that the Vanity of the Impostor might be discovered to the Confusion of him, and Shame of his Admirers; immediately the Wings which he had made himself, began to fail, so that he

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fell to the Ground miserably bruised with the Fall, and being carried to a neighbouring Village, died soon after.

The End of this wretched Man, coming to the Emperor's Ear, hastned St. Peter's Death. Nero no doubt had been formerly displeased with him, on Account of his Christianity, and that he so strictly preached up Temperance and Chastity, thereby reclaiming so many Women in Rome, from a dissolute and vicious Life, which was so disagreeable to his Wanton, and lascivious Temper, to which he was a Slave; and being by his means robbed of his dear Favourite and Companion, he resolved upon Revenge, causing St. Peter, (as also St. Paul, who was at that time at Rome) to be cast into the Maritime Prison, where they employed themselves in preaching to the Prisoners, and those who visited them: And here it is supposed, St. Peter writ his second Epistle to the dispersed Jews, to confirm them in the Faith, and fortify them against those pernicious Principles and Practices, which even then began to break in upon the Christian Church.

Nero returning from Achaia, and entering Rome with Triumph, resolved St. Peter should fall a Sacrifice to his Cruelty. While the fatal Stroke was daily expected, the Christians at Rome, earnestly Solicited him to make his Escape, and Reserve himself for further Service to the Church; which at length prevailed with him, and the next Night having prayed with, and taken his leave of the Brethren, it is related, That he got over the Prison Wall, and being come to the City Gate, he is there said, to have met with our Lord, who was just entering the City: Peter, it is said, asked him, Lord, whether art thou going? From whom he presently received this Answer, I am come to Rome, to be Crucified the second Time; by which reply, Peter apprehended himself to be Reproved, and that our Lord meant it of his Death, that he was to be crucified in his Servant; and so went back to the Prison, and suffered

trendred himself to the Keeper, as being ready to acquiesce in the Will of God.

Before his Suffering, he was scourged after the *Roman* Manner, who use to whip Capital Offenders before they suffered. Having saluted his Brethren, and taken his last leave of *St. Paul*, his fellow Prisoner, he was led to the Top of the *Vatican* Mount, being sentenced to be Crucified, the most painful and shameful of all Deaths: He then intreated the Officers, that he might not be Crucified the ordinary Way, but suffer with his Head downward, and Feet up to Heaven, as being unworthy to dye in the same Posture, as his blessed Master; his Body being taken down, was said to have been Embalmed by *Marcellinus* the Presbyter, after the *Jewish* Way, and then buried in the *Vatican*, where it lay Obscurely till the Reign of *Constantine the Great*, who had so much Reverence for this Apostle, that he built a Church in the *Vatican* to his Memory, which is now one of the most famous Cathedrals in the World. This Account of his Death, though not mentioned in Holy Writ, is Recorded by the Ancient Ecclesiastical Historians, but with what certainty, is, we must leave the Reader to Judge.

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The Life of St. James the Great, who was Beheaded at Jerusalem.

His Festival is celebrated, *July 25.*



ST. *James*, Sir-named the *Great*, either because of his Age, or for some peculiar Honour our Saviour confer'd upon him, was a *Galilean* born, the Son of *Zebedee*, a Fisher-man; his Mother's name was *Mary*, called also *Salome*; he was employed by his Father in the Trade of Fishing, in the Exercise of which our Saviour found him, when he passed by the Sea of *Galilee*, where he called him to be his Disciple, which he readily obeyed, leaving his aged Father with the Servants to manage his Affairs; not long after his first Calling, from the Station of an ordinary Disciple, he was appointed to the Apostolical Office, and honoured with some peculiar Acts of Favour, beyond most of the

the Apostles, being one of the Three, whom our Blessed Saviour made choice of, to admit to the more intimate Transactions of his Life.

Thus with *Peter*, and his Brother *John*, he was Present at the miraculous Raising of *Jairus's* Daughter, admitted to Christ's glorious Transfiguration in the Mount, and taken along with him into the Garden, to be a Spectator of his bitter and terrible Agony; nor was it the least Instance of the particular Honour our Saviour bestowed upon these Apostles, that upon his Calling of them, he gave them a new Name and Title.

Our Holy Redeemer in his Journeying toward *Jerusalem*, in order to his Crucifixion, that he might the better prepare the Minds of his Apostles, for his Departure from them; Discoursed to them about his Suffering, and that he should be put to Death, and after three Days should Rise again; but they whose Minds were elevated with the Expectation of a Temporal Power and Monarchy, understood not the meaning of what he related to them. However, *James* and his Brother, supposing the Resurrection which he spoke of, would be the time when his Dignity and Greatness would Commence, persuaded their Mother to put up a Petition for them to our Lord, who accordingly addrest him, humbly desiring, That when he took Possession of his Kingdom, her Sons might have the two principal Places of Honour and Dignity, by sitting one on the right Hand, and the other on the Left. Our Blessed Saviour directing his Discourse, to the two Apostles; told them, They quite mistook the Nature of his Kingdom, which did not consist in External Pomp and Splendor, but in inward Life and Power, that they would do well to consider whether they were able to undergo what he was to suffer. They probably not understanding the Force of his Reasoning, answered, They were able to do it; *Jesus* taking no Advantage of their rash and inconsiderate Reply, answered, That as for suffering, they would indeed Partake of it, as well as

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he; but for any peculiar Honour or Dignity, he could not dispose of any of that Kind, any otherwise than according to those Rules and Instructions which he received from his Father; the rest of the Apostles were offended at this ambitious Request; but our dear Redeemer to qualify their Passions, discoursed to them at large of the Nature of the Evangelick State, and the Difference between that and the Kingdoms of the World; with which excellent Reasoning, their Hearts on all Sides were allayed and pacified.

What became of St. *James* after our Saviour's Ascension, we have no Account of, either from Sacred or Ecclesiastick History; some affirm, That after the Martyrdom of St. *Stephen*, when the Christians were dispers'd, he came to the *Western* Parts of the World, even to *Britain*, and *Ireland*; and having planted Christianity among them, returned to *Jerusalem*, but this seems improbable upon several Accounts; and therefore 'tis safest to confine his Ministry to *Judea*, and the Parts adjacent, and to seek for him at *Jerusalem*, where we are sure to find him.

At this time *Herod Agrippa*, the Son of *Aristobulus*, being in great Favour with *Claudius* the Roman Emperor, he confirmed to him the Kingdom of *Judea*, and all the Provinces that his Grandfather, *Herod the Great* enjoyed; who being sensible that the most probable Way to gain the Affection of the *Jews*, was to prosecute the Christians, he resolves accordingly to fall upon them; and finding St. *James* Vigorous in contending for the Truth, commands him to be apprehended, and sentenced to dye; the Soldier who observed his great Constancy and Courage at his Tryal, fell at his Feet, begging Pardon for what he had done against him; the Holy Man raised him up and kissed him, who thereupon publickly professed himself to be a Christian, and so they were both Beheaded at the same time.

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His Death was not long unrevenged, of which the Ancients give the following Account, That *Herod* going to *Samarina*, he proclaimed solemn Sights and Festival Entertainments to be held in Honour of *Cæsar*; early in the Morning, he came in great State to the Theatre erected for him, to make an Oration to the People; gorgeously arrayed in a Robe curiously wrought with Silver, Gold, and Jewels, so that the Lustre thereof, made the Multitude cry out, That he was some Deity, and beyond the common Standard of Humanity; this impious Applause he received with much Pleasure, but the Comick Part was soon turned into a Tragedy; for looking up, he espied an Owl sitting over his Head, which he instantly apprehended as a fatal Messenger of inevitable Ruin, by the just Judgment of God; and thereupon an incurable Melancholy seized upon his Mind, as well as exquisite Torments on his Body; Upon which, turning to those about him, *You may here see yourselves evidently convinced of Flattery and Falseness; you see me, whom you called a God, am by the Laws of Fate, condemned to dye, and he whom you counted Immortal, ready to give up the Ghost.* His Pains continually increased upon him, and tho' his Favourites prayed earnestly to the Gods, for his Health, yet his accute Tortures at length put a Period to his miserable Life.

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The Life of St. James the Less, who was knockt on the Head, with a Fuller's Club.

His Festival is celebrated with St. Philip's, May 1.



THis Apostle is probably Coniectured to be the Son of *Joseph*, afterward the Husband of the Blessed Virgin, by his first Wife, and so reputed our Lord's Brother, and the Son of *Joseph*; and tho' he is likewise called the Son of *Alpheus*; this may probably Relate to his being a Disciple of some particular Sect of the *Jews*, called *Alpheans*. We have little Account of his Birth, and former Life, but find that after the Resurrection, he was honoured with the particular Appearance of our Lord to him, which tho' not mentioned by the Evangelists, is Recorded by St. *Paul*; one of the

the Ancients relates, he had solemnly sworn, That from the time he drank the Cup, at the Institution of the last Supper, he would eat Bread no more, till our Lord returned from the Grave, who thereupon appeared to him, commanding Bread to be set before him, which he took, blessed, and brake, and gave to St. *James*, saying, *Eat thy Bread my Brother, for the Son of Man is truly risen from among them that Sleep.*

His Residence was for the most part at *Jerusalem*; to him we find St. *Paul* make his Address after his Conversion; to him St. *Peter* sent the News of his miraculous Deliverance out of Prison; but he was principally Active in the Synod at *Jerusalem*, in the great Controversie about the *Mosaick Rites*. He discharged his Office like a diligent and faithful Guide to Souls; strengthening the Weak, informing the Ignorant, reducing the Erroneous, reproving the Obstinate, and by the Fervency of his Preaching, subdued the Stubbornness of that Refractory, and perverse Generation; and many principal Persons being brought over to a Compliance with the Christian Faith, it awakened the Envy and Malice of his Enemies to conspire his Ruin; vexed they were that St. *Paul*, by Appealing to *Cæsar*, had escaped their Hands, and therefore turn their Revenge upon St. *James*, which not being able to effect under *Festus* Government, they vigorously attempted under the Procuratorship of *Albinus* his Successor, before the new Government could arrive; to which End a Council is summoned with all Expedition, and the Apostles and others, arraigned and condemned as Violators of the Law, and for the more plausible managing their Designs, they set the *Scribes* and *Pharisees* to insinuate St. *James*, Insinuating that they had a very great Opinion of his Sanctity, and that the whole *Jewish* Nation gave him the Testimony of being a just Man; they therefore desired that he would reduce the People from their false Opinion, That *Jesus was the Messiah*, and would to that End, take the Opportunity

nity of the universal Confluence of People to the Paschal Solemnity, and go with them to the Top of the Temple, where he might be seen and heard of all; being accordingly placed to advantage upon a Pinnacle or Wing of the Temple, they thus address him:

‘Tell us, O *Justus*, or *James*, whom we know and believe to be a righteous Man, what is the Reason that the People are so generally led away, to adore *Jesus* who was Crucified at *Jerusalem*, and what are the Doctrines and Precepts, which he published to the World, and where is his Residence, since his pretended Resurrection from the Dead; to which the Apostle answered with an audible Voice, *Why do you inquire of Jesus the Son of Man? He sits in Heaven on the right Hand of the Majesty on High, and will come again in the Clouds of Heaven.* The People below hearing this, Glorified the Blessed *Jesus*. The Scribes and Pharisees perceiving themselves Disappointed, and that instead of reclaiming, they confirmed the Multitudes in their supposed Error, thought the only Remedy was to dispatch him out of the Way, that from his sad Fate, others might be warned not to persist in the Belief of *Jesus*; whereupon they suddenly cried out, That *James* himself was seduced, and become an Impostor, and threw him down from the Place whereon he stood, whereby he was sorely bruised, but not killed, so that he recovered so much Strength, as to get upon his Knees, and pray to Heaven for them; vexed that they had not dispatched him, they fell afresh upon the poor Remainder of his Life; and while he was yet praying, one stepping in, and intreating them to spare him, a just and religious Man, who was crying to Heaven, to forgive them; they began to assault him with a Shower of Stones, till one more mercifully cruel than the rest, beat out his Brains with a Fuller’s Club.

Thus

Thus dyed this good Man in the nintieh Year of his Age, and about twenty four Years after Christ's Ascension, to the great Grief and Regret of all pious Men, *Jews* as well as others, and was buried in Mount *Olivet*, in a Tomb which he had built for himself, and had therein buried *Zacharias*, and old *Simeon*. He was of exemplary and extraordinary Piety, educated under the strictest Rules and Institutions of Religion, being as is supposed of the Ancient Order of the *Rechabites*, whose Business and Delight seemed to be to converse only with Heaven, and was wont to retire alone to the Temple to pray, which he always performed Kneeling, till by his incessant Devotions, it is related, That his Knees became as hard and brawny as a Camels. He writ only one Epistle, probably not long before his Martyrdom; he directed it to the *Jewish* Converts, dispersed up and down those *Eastern* Countries, to comfort them under Sufferings, and to confirm them against Error.



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*The Life of St. Philip the Apostle, who wa^s hang^ed up
against a Pillar at Hierapolis, a City of Phrygia.*

His Festival with that of St. James the Less, is cele-
brated, May 1.



ST. Philip was born at *Bethsaida*, near the Sea of
Tyberias. We read nothing of his Parents, nor
way of Life in the Ho'y Gospels, tho' probably he was
a Fisher-man, the common Trade of that Place; He
had the Honour to be the First called to be Christ's
Discip'e; for our Lord after his Return from the Wil-
derness, having met with *Andrew*, and his Brother
Peter, after some short Discourse parted from them,
and the next Day passing through *Galilee*, he found Phi-
lip, whom he commanded presently to follow him,
which he did accordingly; no sooner had Religion
taken possession of his Mind, but away he goes and
finds

finds *Nathaniel*, acquaints him with the Tydings of the new found *Messiah*, and Conducts him to him. After his Call to the Apostleship, there is not much Recorded of him in the Scripture ; it was to him the Lord propounded what they could get in the Wilderness, that would feed so vast a Multitude ; to whom he answered, That it would be very Difficult to find enough in that Place ; it was to him that the *Gentile* Profelytes, who came up to the Passover addressed themselves, when they desired to see our Saviour. It was to him that our Blessed Redeemer discoursed concerning himself, a little before the last Paschal Supper. The Lord *Jesus* had been fortifying the Minds of his Disciples, with proper Considerations against his Departure from them ; he to'd them, That no Man could come to the Father, but by him. *Philip* not readily Understanding the Tone of our Saviour's Reasonings, begged of him that he might see the Father. Our Lord gently Reproved his Ignorance, that after so long Attendance upon his Instructions, he should not know that he was the Image of his Father ; the express Character of his Infinite Wisdom, Power, and Goodness, appearing in him ; that he said, and did nothing but by his Father's Appointment, which if they did not believe, his Miracles were sufficient Evidence ; that therefore such Demands were unnecessary and impertient, and that it argued great Weakness, after above three Years Converse with him, and under his Discipline and Instruction, that they should have so little Understanding in these Matters.

In the Distribution of the several Regions of the World, made by the Apostles, some think that *Upper Asia*, was the Province which was assigned to *Philip* ; where he applied himself with indefatigable Diligence, and Industry, to recover Men out of the Snare of Satan, to the embracing and acknowledging the Truth, and by the Constancy of his Preaching, and the Efficacy of his Miracles, gained numerous Converts, whom he

Baptized

aptized into the Christian Faith; at once curing both
Spirits and Bodies; their Souls of Error and Idolatry,
and their Bodies of Infirmities, and Distempers; heal-
ing Diseases, dispossessing *Demon*, settling Churches, and
appointing them Pastors and Teachers.

Having for many Years successfully managed his
apostolical Office in those Parts, he came toward the
latter-end of his Life to *Hirapolis*, in *Phrygia*, a Rich
and Populous, but most Idolatrous Place; amongst the
many vain, and trifling Deities, to whom they payed
religious Worship, was a Serpent, or Dragon, which
they worshipped with great and solemn Veneration;
the Apostle was grieved to see them so grossly inflamed
with Error; and therefore continually solicited Heaven,
that by Prayer he had procured the Death and De-
struction of this monstrous Deity, and then endeavour-
ed to Convince them of the Folly, and Madness of
paying Divine Adoration to such filthy and odious Cre-
atures, and to declare to them the Excellency of the
Christian Religion; wherein he was so Successful; that
the People generally abhorred their former foolish
Idolatry, and cordially embraced the Christian Insti-
tution; whereupon the Enemy of Mankind stirred up
the Magistrates of the City, to pursue the old Methods
of Persecution and Cruelty, who seized upon the
blessed Apostle, and having put him in Prison, caused
him to be severely Scourged; after which Barbarity,
he was led to Execution, and being bound, was hanged
by the Neck against a Pillar, tho' others write, he
was Crucified. The Apostle being dead, his Body was
taken down by St. *Bartholomew*, his fellow Sufferer,
and his own Sister, who is said to have been the Con-
stant Companion of his Travels, and decently buried;
after which having confirmed the People in the Faith
of Christ they departed from thence.

It is generally Affirmed that St. *Philip* was Married,
and that he had Daughters whom he disposed of in
Marriage; but though this be granted, yet they nor

carefully distinguishing between *Philip* the Deacon and *Philip* the Apostle, have made some conclude them to be one and the same Person, but with how little Reason will appear, if we consider that *Philip* who could not be one of the Apostolical College; the Apostles declaring upon that Occasion, they had Affairs of a higher Nature to attend upon: So when upon the Persecution that arose upon St. Stephen's Death, the Church was dispersed, and they were scattered Abroad throughout the Regions of Judea and Samaria; (and *Philip* the Deacon, among the rest who went down to the City of Samaria) except the Apostles who tarried behind at Jerusalem; and who *Philip* had Converted, and Baptized a considerable Number in that Place, he was forced to send for some of the Apostles from Jerusalem, that so by their Hands, they might receive the Holy Ghost; which had been wholly Needless, had he himself been one of the twelve Apostles. St. *Philip* left no sacred Writings behind him; the greater part of the Apostles having a little Leisure to write, being employed in Ministry, as more immediately useful and subservient to the Happiness of Mankind. This is the Account which the Ecclesiastical Writers give of this, as we see they do of other Apostles, though not Recorded in Holy Writ.

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St. BARTHOLOMEW. 171

*The Life of St. Bartholomew the Apostle, who was Flead
alive by the Command of a Barbarous King.*

His Festival is celebrated, *August 24.*



THere is no Question but *St. Bartholomew* was an
Apostle, though the Holy Scripture takes notice
only of his Name, which occasioned several Ancient and
Modern Authors, to suppose that he lies concealed un-
der some other Name; and that he can be no other
than *Nathaniel*, one of the first Disciples that came to
Christ; accordingly we may observe, that as some of
the Evangelists never mention *Bartholomew* in the Num-
ber of the Apostles, so others take no notice of *Natha-
nel*; but that which renders the thing most specious
and probable, is, That we find *Nathaniel* particularly

reckoned up with the other Apostles, to whom our Lord appeared at the Sea of *Tiberias*.

This Difficulty being cleared, we proceed to a more particular Account of him; who is thought by some to have been a *Syrian* of a Royal Extraction, and to have derived his Pedigree from the *Ptolome's*, Kings of *Egypt*. But it is manifest, that he (as well as the rest of the Apostles) was a *Galilean*, and of *Nathaniel*, we know it particularly said, That he was of *Cana*, in *Galilee*; the Scripture takes no Notice of his Trade, or way of Life, though some Circumstances seem to intimate that he was a Fisher-man. At his first coming to Christ, he was conducted by *Philip*, who to'd him, They had found the long looked-for *Messiah*; and when he had Objected that the *Messiah* could not be Born at *Nazareth*; *Philip* bids him come and satisfy himself; at his first Appearance, our blessed Saviour entertains him with the Character of a Man, of true Simplicity and Integrity; surprized he was at our Lord's Salutation, wondring how he could know him so well at first Sight, whose Face he had never seen before; but he was answered, That he had seen him under the Fig-tree, before *Philip* called him. Being convinced by this Instance of our Lord's Divinity, he presently made his Confession, That he was sure that Jesus was the promised *Messiah*, the Son of God, whom he had appointed to be the King and Governour of his Church; our Saviour told him, That if upon these inducements, he could believe him to be the *Messiah*, he should have far greater Arguments to confirm his Faith; that ere long he should see the Heaven's opened to receive him thither, and the Angels visibly appearing to Wait and Attend upon him.

Concerning our Apostles Travels up and down the World, to propagate the Christian Faith; the Ancients give an Account, That he went as far as that Part of *India*, which Borders upon *Ethiopia*, and that he left a Copy of St. *Matthew's* Gospel; and they re-

farther, That *Paulenus*, a Man famous for his Skill in Philosophy, and particularly in the Institutions of the Stoicks; having embraced Christianity, he in a devout and zealous Imitation of the Apostles, was inflamed with Zeal to propagate the Faith of Christ in those Eastern Countries, and came as far as *India*, meeting here with some, that yet retained the Knowledge of Christ, and found St. *Matthew's* Gospel written in *Hebrew*, left there, as the Tradition was, by St. *Bartholomew*, one of the twelve Apostles, when he preached the true Faith to those Nations.

After the Labours of St. *Bartholomew* in these Parts of the World, he returned to the more Western and Northern Countries of *Asia*; at *Hierapolis* in *Phrygia*, we find him, in company with *Philip*, instructing the Inhabitants in the Principles of Christianity, and convincing them of the Folly of their Heathenish Worship; which so enraged the Idolaters, that he was designed for Martyrdom at the same time with *Philip*; but upon a sudden Conviction, that the Divine Justice would Revenge their Deaths, he was taken down and dismissed.

Hence it is probable, That after this, St. *Bartholomew* went to *Lyconia*. His last Remove was to *Albanopolis* in *Armenia the Great*, a Place miserably overgrown with Idolatry, from which he sought to reclaim the deluded People. This so enraged the Governor of the Country, that he sentenced him to be Crucified; from which, some say, he cheerfully suffered, comforting and confirming the Convert *Gentiles* to the last Minute of his Life; some say he was Crucified with his Head downward; others Affirm, That he was Flead alive before his Crucifixion, a Barbarity used both by the *Persians* and *Egyptians*, and from whom they might borrow this horrible and inhuman Cruelty.

The Life of St. Andrew the Apostle, who was bound to a Cross, from whence he preached to the People.

His Festival is, November 30.



ST. Andrew was Born in Bethsaida, a City of Galilee, Son to John or Jonas, a Fisher-man of that Town, and Brother to Simon Peter; he was brought up to his Father's Trade, and was employed therein till our Blessed Saviour called him to another kind of Fishing.

John the Baptist having lately risen up in the Jewish Church, great Multitudes followed him to hear his Doctrine and Exhortations; he had also a Number of select Disciples, who more particularly accompanied him; in the Number of which was our Apostle S.

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Andrew, who was with him about *Jordan*. Our Lord coming that Way, upon his Approach, the *Baptist* told them, That this was the *Messiah*; whereupon Andrew and another Disciple follow'd our Saviour to the Place of his Abode; after some Discourse with him, Andrew goes and acquaints his Brother *Simon*, and both together came to Christ; yet staid not long with him, but returned Home, and exercised their Calling for more than a Year, till our Holy Redeemer passing through *Galilee*, fully satisfied them of his Divinity, and commanded them to follow him, which they did immediately; shortly after, Andrew, (together with the rest) was chosen to be one of those that were to be Christ's immediate Vice-gerents for Planting and Propagating the Christian Faith. Little else is Recorded of him in the Sacred Story, his Actions being comprehended in the General Account of the rest of the Apostles. Our Lord being Ascended into Heaven, and the Apostles dispersed through all Nations, to publish the Everlasting Gospel; some of the Ancients relate, that Andrew travelled into *Scythia*, where he continued for some considerable Time, going from one Place to another, preaching the Gospel, and settling the Churches, meeting in many Places with great Troubles and Opposition; hence in process of Time, he came to *Byzantium*, (now called *Constantinople*) where he instructed the Inhabitants in the Knowledge of the Christian Religion, and founded a Church.

After this he travelled through *Thrace*, *Macedonia*, and *Achaia*, where for many Years he cultivated the true Faith, and at length came to *Patra*, a City of *Achaia*, where he gave his last and great Testimony of the Verity of it, by laying down his Life in it's Defence; of the Manner of whose Martyrdom some Authors give the following Account.

Agas, Pro-consul of *Asia*, coming to *Patra*, and observing that great Numbers of the People had embraced Christian Doctrine, he endeavour'd to reclaim them;

them; whereupon the Apostle went to him, and postulated with him about the Matter, but the *Pro-consul* derided him as the Propagator of a Religion, the Author and Publisher whereof the *Jews* had infamous put to Death upon the Cross.

The Apostle from hence took occasion to demonstrate the Excellency and Certainty of that Religion; but the Governour would hear nothing against his own Superstitious and Idolatrous Worship; and threatened him, That if he did not offer Sacrifice to his *Pagan* Idols, he should suffer Death upon the Cross, in Conformity to the first Broacher of that new Faith which he professed; after which he was commanded back to Prison. The next Day he was again brought before the *Pro-consul*; who perswaded him not to lose his Life and the Pleasures of this World, for an uncertain Reward in another. The Apostle on the contrary, insisted upon the Folly and Vanity of all worldly Enjoyments, and the certainty of a Day of Judgment, when every Man must give an Account of all he hath done in the Body, whether it be Good, or whether it be Evil; that if he did not Believe in *Jesus Christ*, the Saviour of the World, he must certainly endure Eternal Torments in Hell.

This so enraged the *Pro-consul*, that he told him he must either instantly Renounce his fond Opinions, else he should suffer the greatest Torments that could be inflicted on him. The Apostle reply'd, That he feared not his Tortures, and did not doubt, but Christ would strengthen him to endure all Manner of Barbarities rather than deny his former Profession of the Christian Faith. The *Pro-consul* then commanded him to be Seized by seven Officers, called, *Lictors*, who successively Whipt his naked Body; but seeing his great Patience and Undauntedness under this cruel Usage; he commanded him to be Crucified, but not to be fastened to the Cross with Nails, but ty'd with Cords, that he might be the longer in Dying.

Being come within Sight of the Cro's, he he rily
 rejoiced, saying, That he long desired and expected
 that Happy Hour, wherein he might bear Testimony to
 his Glorious and Renowned Master; after having pray-
 ed and exhorted the People to continue Constant in the
 Faith, which he in his Life-time delivered to them; he
 was fastened to the Cro's, whereon, it is said, he hung
 two Days, Teaching and Instructing the Multitude all
 the while, and exhorting them to suffer cheerfully,
 whatsoever Cruelties their Enemies should Inflict upon
 them, if ever they should be called to bear Witness to
 the Truth; in the mean time great Importunity was
 used to the *Pro-consul* to take him down from the Cro's;
 but the Blessed Apostle earnestly begged of our Lord,
 That he might at this time Seal the Truth with his
 Blood, and God heard his Prayer, and he immediately
 expired, *Nov. 30.* though in what Year it is as uncer-
 tain as that this Account given by Ecclesiastical Histori-
 ans, is to be depended on.

The Life of St. Thomas the Apostle, who was run through with a Lance at Cormandel, in the East Indies.

His Festival is observed, December 21.



THE *Jews*, as we have observed, used commonly, when Travelling into other Countries, or familiarly Conversing with the *Greeks* and *Romans*, to assume to themselves a *Greek* or *Latin* Name of Affinity, and sometimes of the very same Signification, with that of their own Country. Thus our *St. Thomas*, according to the *Syriack* import of his Name, was called, *Didymus*, which has the same Signification. The History of the Gospel takes no particular Notice, either of his Country or Kindred; but he was certainly a *Jew*, and probably a *Galilean*; His Employment was a *Fisher-man*; he was afterwards, together with the

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rest, called to the Apostleship; where not long after he gave an eminent Instance of his hearty Willingness, to undergo the saddest Fate that might attend them; for when the rest of the Apostles dissuaded our Saviour from going to *Judea*, lest the *Jews* should Stone him, as they a little before had attempted; *St. Thomas*, desires them not to hinder Christ's Journey thither, though it might cost them their Lives; probably concluding, That instead of raising *Lazarus* from the Dead, they themselves should be sent with him, to their own Graves, so that he made up in pious Affections, what he seemed to want in the Quickness of his Understanding, not readily understanding some of our Lord's Discourses, nor over-forward to believe, till he had ocular Demonstration of his Resurrection. When our Saviour, a little before his total Sufferings, told his Disciples, That he was going to prepare a Place for them, which they might follow, as knowing where it was; our Apostle roundly replied, That he knew it not. To which Christ gives this satisfactory Answer, *That he was the Living Way.*

Our Lord being Dead, his Disciples were exceedingly Distracted between Hope and Despair about his Resurrection, which engaged him the sooner to make his Appearance; wherefore the very Day whereon he arose, he came into the House where they were met together, though the Doors were fast shut for fear of the *Jews*. At this Meeting, *St. Thomas* was Absent, having probably never come into their Company since their Dispersion in the Garden, where every ones Fears prompted them to consult their own Safety. At his Return, the Disciples told him, That the Lord had appeared to them, but he Obstinate refused to believe that it was He, except he might see the very Print of the Nails, and feel the Wounds in his Side and Hands; his compassionate Master would not take Advantage of the Man's refractory Unbelief, but upon that Day seven Night, as they were solemnly met at their Holy-worship,

ship, he appeared to them again, and calling *Thomas*, bid him look upon his Hands, and put his Finger in the Prints of the Nails, and thrust his Hand into the Hole of his Side, and thereby strengthen his Faith. The Apostle was quickly convinced of his Error, confessing, That now he acknowledged him to be his Lord and Master.

Our Blessed Redeemer being Ascended into Heaven, and having eminently given Gifts, and Miraculous Powers to the Apostles; *St. Thomas* moved thereto by Divine Inspiration, is said to have sent *Thaddæus*, one of the Seventy Disciples to *Agbarus*, King of *Edessa*, whom he cured of an inveterate Distemper, who Converted him and his Subjects to the Christian Faith. It is Recorded, That the Province allotted to *St. Thomas*, was *Parthia*; from whence he proceeded to preach the Gospel in *Media*, *Persia*, *Caramania*, *Hyrkania*, *Bactria*, and the Neighbouring Nations. One of the Ancients says, That in *Persia* he met with the three Wise-men who came that long Journey out of the *East*, to bring Presents to our New-born Saviour, whom he Baptized and took along with him as his Companions and Assistants in propagating the Gospel. Hence he Travelled into *Ethiopia*, and afterward came to *India*, where, we are told he was afraid to have ventured himself, till he was encouraged by a Vision, that assured him of the Divine Presence and Protection. He Travelled very far in the *Eastern* Countries, till he arrived at the Nation of the *Brachmans*; preaching in all Places where he arrived, and by gentle Methods, and the Efficacy of the Christian Doctrine, he reclaimed the People from their blind Superstition and Idolatry.

The *Portugals*, who Inhabit in those Parts, relate, That *St. Thomas* came first to *So-atara*, an Island in the *Arabian* Sea, where having Converted many, he Travelled farther into the *East*, and having successively planted the True Faith, returned back to *Cormondel*, where he began to erect a Place for Divine Worship,

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till prohibited by the Prince and Priest of the Kingdom; but the Apostle having wrought several Miracles, the Work went on, and the Sultan, or King, himself embraced Christianity. The *Brachmans* plainly perceiving that this Progress of the Gospel, would endanger their Interest, and in Time extirpate their false Religion, thought it high Time to prevent its Spreading, and that it was absolutely necessary, that the Apostle should be taken out of the Way; There was a Tomb not far off the City, where *St. Thomas* use to retire to his solitudes and private Devotions; thither the *Brachmans* and their Followers pursued him, and while he was fervent in Prayer, first assaulted him with Darts and Stones, till one of them coming nearer, ran him through with a Lance. His Body was taken up by his Disciples, and buried in the Church which he had lately Erected.

While one of the Vice-roys of *Portugal*, resided in those Parts, there were brought him certain Brass Tables, whose Inscription none could Read, till at length by the Help of a *Jew*, they were found to contain only a Donation made by *St. Thomas*, of a Piece of Ground, for building a Church. They tell also of a famous Cross found in *St. Thomas's* Chapel, whereon was Engraven an unintelligible Character, which learned *Dramon* rendred to this Effect; That *Thomas*, a Divine Person, was sent to those Countries by the Son of God, in the Days of King *Sagamo*, to Instruct the Inhabitants in the Knowledge of the True God; that he built a Church, and performed admirab'e Miracles, but at last, while he was upon his Knees offering his Addresses to Heaven, he was thrust through with a Sword, and that this Cross was stained with his Blood, and left as a Memorial of these Transactions.

The Life of St. Jude the Apostle, who was shot to Death with Arrows.

His Feast is celebrated with St. Simon, October, 28.



THis Apost'le is mentioned by several Names in the History of the Gospel, namely *Jude*, *Thaddæus* and *Lebbeh*, it being usual in Holy Writ, for the same Person to have more proper Names than one; the first was common among the *Jews*, as being the Name of one of the twelve Patriarchs of their Nation, which it is thought he changed as sounding so like that of *Judas Iscariot*, that Arch-Traytor, which was very Odious and Detestable among the Christians; and called himself *Thaddæus*, a Word of the very same Signification, and is sometimes stiled *Judas*, the Brother of *James*; for his Name *Lebbeh*, is derived from the Hebrew Word, which signifies a *Lion*, alluding to *Jacob's* Prophecy, *That Judas should be a Lion*, &c.

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As to his Parentage, he was one of our Lord's Kindred, the Son of *Joseph*, and the Brother of *James* the Less, we do not find when he was called to the Apostleship; only that he was enumerated among them; nor is any thing particularly Recorded of him afterwards, more than one Question that he propounded to our Saviour, who having told them what great Things he and his Father would do, and what particular Manifestations he would make of himself to his Disciples and Followers after his Resurrection; St. *Jude*, whose Thoughts, as well as of the rest, were taken up with the Expectation of a Temporal Kingdom of the *Messiah*, not knowing how that could consist with the publick Solemnity of the Glorious State they looked for, asked him, What was the Reason that he would manifest himself to them, and not to the World? Our Lord replied, That the World was not capable of those Divine Manifestations, as being Strangers and Enemies to what should fit them for Heaven; 'That they were only good Men, 'Persons of a Divine Temper of Mind, and religious 'Observers of his Laws and Will, whom God would 'honour with these Familiar Converses.

Eusebius relates expressly, That soon after our Lord's Ascension, St. *Thomas* dispatched *Thaddeus* the Apostle to *Agbarus*, King of *Edeffa*, where he healed Diseases, wrought Miracles, expounded the Doctrine of Christianity, and converted the King and the People to the True Faith; and when *Agbarus* offered him rich Gifts and Presents for his great Labour of Love in the Lord; he in a noble Scorn replied, That he had little Reason to receive from others, what he had already relinquished; here he is said to have died peaceably, and to have been most honourably Buried; but by the general Consent of the *Latin* Church, he is said to have Travelled to *Persia*, where after great Success in his Apostolical Ministry for many Years; he was at last, for his free and open Reproving the Superstitious Rites and Usages of the *Magi*, cruelly murdered, by being ry'd to a Stake, and shot to Death with Arrows. That

That he was one of the married Disciples, manifestly appears, because *Eusebius* gives the following Account of his Grandsons. *Domitian* the bloody *Roman* Tyrant, whose Wickedness had awakened in him the quickest Jealousies, and made him suspect every one that had but the least Pretence to be his Corrivall in the Empire, being informed that some of the Line of *David*, and Christ's Kindred did yet remain; two Grand-children of *St. Jude*, the brother of our Lord, were brought before him, who having confessed that they were of the Family and Race of *David*, he inquired what Estates and Possessions they had; who told him, They had only a few Acres of Land, out of the Improvement whereof they paid him Tribute, and maintained themselves with their own hard Labour, as by the hardness of their Hands did appear, which then they shewed him. He then inquired of them concerning Christ, and what kind of Kingdom it was his Followers talkt of, and when it would appear, they replied, 'That Christ's Kingdom was not of this World, nor did consist in the Grandeur and Dominions thereof; but that his was an Heavenly and Angelical Kingdom, and would finally take place at the End of the World, when coming in great Glory, our Lord would Judge the Quick and the Dead, and Reward every one according to their Works. The Emperor judging by their Simplicity and Meanness, that no Danger could accrue to him, dismissed them without any Severity; however, they were accounted Christian Martyrs, and prefer'd to great Employments in the Reign of the Emperor *Trajan*.

St. Jude left only one Epistle of Catholick and Universal Concern, inscribed at large to all Christians; it was some time before it met with a general Reception in the Church, but was afterwards added to the Scripture Canon; the Author indeed stiles not himself an Apostle, no more doth *St. James* nor *St. John*, nor sometimes *St. Paul* himself; and why should he fare the worse for calling himself, *The Servant of Jesus Christ*?



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Christ? When he might have added, not only an Apostle, but the Brother of our Lord. The Design of his Epistle is to preserve the Christians from being infected with the loose and debauched Principles vented by *Simon Magus*, and his Followers, whose wretched Doctrines and Practices, he briefly and elegantly Represents, who ought to be avoided as pernicious Seducers, lest they should perish with them in that terrible Vengeance which was ready to overtake them.

The Life of St. Simon the Apostle, called the ZeLOT, who was Crucified in Persia.

His Festival is observed with that of St. Jude, Oct. 28.



ST. *Simon* the Apostle was, as some think, one of the four Brothers of our Lord, Sons of *Joseph*, by a former Marriage; in the Catalogue of the Apostles he is

is called, *Simon the Canaanite*, as also *Simon Zelotes*; or the *Zelot*; probably from his warm active Temper, and zealous forwardness in some particular Way or Profession of Religion, before his coming to our Saviour; for the better understanding this, we must know, That there was a distinct Sect among the *Jews*, called the Sect of the *Zealots*; they were earnest Assertors of the Honour of the Law, and the Strictness and Purity of Religion; insomuch, that they took upon themselves, to question notorious Offenders, without staying for the ordinary Formalities of the Law; yea, when the Case required, executing Capital Vengeance upon them; till at length their Zeal degenerating into all manner of Licentiousness and Extravagance, they only became the Pests of the Government at Home, but opened a Door for the *Romans* to break in upon them to their final, and irrecoverable Ruin.

They were continually prompting the People to throw off the *Roman Yoke*, and recover their Native Liberty, and thereby bringing all Things into Disorder and Confusion, made Advantage to themselves of these Commotions; *Josephus* the *Jewish* Historian, complains grievously of them, and gives a large Account of their sedition, and every where bewails their Villanies, as being the greatest Plague to the Nation: Nay, when *Jerusalem* was closely Besieged by the *Romans*, they ceased not to create Tumults and Factions within the City, and were indeed the main Cause of the *Jews* ill Success in that fatal War. It is probable that all who went under the Notion of this Sect, were of this ungodly and wretched Temper; but that some of them were of a more sober and peaceable Disposition; and as it is not to be doubted, but that our *Simon* was one of that Sect in general, so there is Reason to believe he was of the better Sort; however, this makes no more a Reflection upon his being called to the Apostleship, than it did upon St.

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Matthew, who was before a Publican, or *St. Paul's* being a *Pharisee*, and so zealously persecuting the Church of God.

Being invested in the Apostolical-Office, no further Mention is made in the History of the Gospel, concerning what the Apostles did, till their Dispersion up and down the World, and he then doubtless apply'd himself to the Performance of his Office and Charge. He is said to have directed his Travels toward *Egypt*; thence to *Cyrene* and *Africa*, and throughout *Mauritania* and all *Lybia*, preaching the Gospel in those remote and barbarous Countries; nor could the coldness of the Climate benum his Zeal, or hinder him from Shipping himself over to these *Northern* Parts of the World, yea, even to *Britain* it self, where he is said to have preached the Gospel, and wrought many Miracles; and afterwards in Defiance of all the Troubles and Difficulties, which he under went, suffered Martyrdom for the Faith of Christ, being Crucified by the Infidels in the *Eastern* Country, and buried with them.

Others indeed affirm, That after he had preached the Gospel in *Egypt*, he went into *Mesopotamia*, where he ~~met with the Jews the apostles, and accompanied him~~ in his Journey to *Persia*; where having gained a considerable Harvest to the Christian Faith, they were both Crowned with Martyrdom; but it is the Opinion of learned Men, That this Account hath no clear Foundation in Antiquity to build upon.

*The Life of St. Matthias, who was said to have been
first stoned, and then Beheaded.*

His Memory is celebrated, February 24.



PARTICULAR Remarks concerning St. *Matthias*, are not to be expected from the History of the Gospel, he not being an Apostle of the first Election. He was one of our Lord's Disciples, and probably one of the Seventy that had attended him the whole Course of his publick Ministry, and after his Decease was Elected into the Apostleship upon this Occasion; *Judas Iscariot*, who had been one of the Twelve, immediately called by Christ, to be one of his intimate Disciples, equally Empowered and Commissioned with the rest to Preach and Work Miracles, and yet all this while was a Man of vile and corrupt Designs, branded with

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no meaner Character than *Thief and Murderer*, prostituting Religion, and the Honour of his Office to Covetousness, and evil Acts, which base Temper betrayed him, as in the Issue, to the most fatal End, so to the most desperate Attempt; yea, to the most prodigious Impiety that ever the Sun shone upon, namely, The betraying his Innocent Lord and Master into the Hands of his cruel Enemies; but afterward awakened with the Horror of the Fact, his Conscience assaulted him so severely, that not able to bear up under the furious Revenges of his own Mind, he never rested till he had dispatched himself by a violent Death.

A Vacancy being thus made, the first Thing they did after their Return from Mount Olivet, (where our Lord took his leave of them to go to St. John's House, in Mount Sion) was to fill up the Number with a proper Person; two were propounded in Order to the Choice, *Jeseph* called *Barsebas* and *Matthias*; the way of Election was by Lot, according to the usual Custom of the *Jews* in doubtful Cases; the Lots being put in, *Matthias's* Name was drawn out, and he thereby dignified with the Apostolical-Office. Not long after the promised Powers of the Ho'y Ghost, were conferred upon the Apostles, to qualify them for that great and difficult Employment, upon which they were sent; and among the rest, St. *Matthias* bestowed the First Fruits of his Ministry in the Province of *Judea*, where having Reaped a considerable Harvest, he betook himself to other Countries; one writes, That he preached the Gospel in *Macedonia*, where the *Gentiles*, to make an Experiment of his Faith and Integrity, gave him a Poysonous and Intoxicating Potion, which he cheerfully drank off in the Name of Christ, without the least Prejudice to himself; and the same Potion having deprived an Hundred and Fifty of their Sight, by his laying his Hands upon them, recovered them again.

The *Greeks* with more probability, Report him to have travelled *Eastward*, some say to *Ethiopia*, the In-

Inhabitants where he came, were very Wild and Barbarous, and his Usage among them was accordingly; for here meeting with a People of a fierce and untractable Humour, he was treated by them with great Inhumanity; from whom after all his Labours and Sufferings, and a numerous Conversion of Persons to Christianity, he obtained at last the Crown of Martyrdom, in the sixtyfirst Year from our Lord's Nativity.

There is little certainty of the Manner of his Death; some Writers of Reputation, Report, That he died at a Place, called *Sebastople*, and that he was buried near the Temple of the Sun. Another relates, That he was seized by the *Jews*, and as a Blasphemer, to have been first stoned, and then Beheaded. But the *Greeks* and other Antiquaries write, That he was Crucified, and that his Body was preserved a long time at *Jerusalem*, and supposed to have been translated by the Devotion of *Helena*, Mother to *Constantine* the Great to *Rome*; where some Parts of it are pretended to be shewn with great Veneration; tho' others with as much Fierceness, contend, That his Relicks were brought to, and are still preserved at *Triers* in *Germany*. His Memory is celebrated in the *Western Churches*, *February 24*. Among many other Apocryphal Writings attributed to the Apostles, there was a Gospel Published under the Name of *St. Matthias*, mentioned by *Eusebius*, and condemned with the rest, by *Gelasius*, Bishop of *Rome*, as it had been Rejected by others before him. Under his Name also, there were extant Traditions cited by *Clemens* of *Alexandria*, from whence doubtless the *Nicolaitans* published many vile and scandalous Doctrines, and the *Marcionites* and *Valentinians*, under the pretended Patronage of his Name, defended some of their most absurd and impious Opinions.

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*The Life of St. Barnabas the Apostle of the Gentiles,
who was stoned by the Jews at Salamis.*

His Festival is observed, *June 11.*



HE was first named *Joses* or *Joseph*, and afterward *Barnabas*, which signifies, *The Son of Consolation*, given him by the Apostles because he had a singular Gift and Art in Comforting the Weak; he being represented in the Holy Writ as a Person of a compassionate, easy, and mild Temper, very ready to forgive Injuries, yet of a majestick and awful Carriage, commanding Respect and Reverence; he was a Jew of the Tribe of *Levi*, and is reckoned to be the Principal of the seventy Disciples. After our Lord's Ascension, perceiving that the Necessities of the Churches required Relief, he sold an Estate which he had in the Isle of *Cyprus*, and brought the whole Price

to be distributed by the Apostles, to those that were most Indigent, and in Want; this Practice was followed by several other Christians at that time, none of them thinking it Just or Reasonable for themselves to live in Plenty, while their Brethren were reduced to Streights for want of the Conveniencies of this Life, and therefore had all Things in common; wherein the Charity of *Barnabas* was very Remarkable, his Estate being much larger than any of the rest, who yet gave the first Example of Charity and Bounty to the Church.

After the Sale of his Estate, he made his Residence in *Jerusalem*, whither *St. Paul* coming three Years after his Conversion, the Apostles denied him Admittance into their Society, who had been such a furious Persecutor of the Christians, and made his Name terrible among them. But *Barnabas* took him, and brought him to the Apostles, and declared unto them, how he had seen the Lord on the Way, and how he had spoken to him, and that he had preached boldly at *Damascus*, in the Name of *Jesus*; whereupon he was received into their Fellowship, and he was with them, coming in and going out at *Jerusalem*, asserting to the *Jews*, that *Jesus* was the true *Messiah*, by which he so much enraged the *Jews*, called *Helemists*, that they conspired to take away his Life.

Some Years after, some Christian *Jews*, fled from the Persecution that was raised at *Jerusalem*, about *St. Stephen*; now when they were in the Church of *Antioch*, as they Ministred to the Lord, the Holy Ghost said, *Seperate me, Barnabas and Saul, for the Work where-to I have called them*; so when they had fasted and prayed, and laid their Hands on them, they sent them away. *Barnabas* coming to *Antioch*, to set Things in Order; upon his Arrival, beheld with great Joy, the great Progress of the Gospel among them, and exhorting them to continue Stedfast in the Truth and Doctrines of Christianity, confirmed many therein; he afterward

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sent for *Paul* to *Antioch*, to assist him in the Propagation of the Gospel; and he with *Paul*, carry'd the Contributions of the Christians of *Antioch*, to *Jerusalem*: At length upon some Difference about Circumcision, they were separated, *Barnabas* sailing to *Cyprus*, and *Paul* to *Syria* and *Cilicia*, but they were afterward fully reconciled, retaining their Christian Charity, and Love one to another, and to the Souls of their Brethren, and then parted by distant Regions from each other.

Some of the Ancients write, That he continued till his Death in *Cyprus*, but preached the Gospel in other Places, and was sent by him to *Corinth*, along with *Titus*. He was a Prophet and a Teacher, of whom the Council of the Apostles gave this Character, That he was a Man who had hazarded his Life for the Lord Jesus, and had entirely given up himself to the Labour of Preaching the Gospel. There is an Epistle that goes under his Name; which if he was the Author of, he must have lived till after the Destruction of *Jerusalem*, which was seventy Years after the Birth of our Saviour; and is Recorded to have suffered Martyrdom, being stoned to Death by the *Jews* at *Salamis*, and to have been buried within a Furlong of that City; there is likewise a Gospel attributed to him, as well as to St. *Matthias*; and another of the Acts of *Barnabas*, pretended to be written by *John*, *Mark* his Cousin, who went with him into *Cyprus*, but both of them seem to be the Inventions of some Persons in latter Ages, being filled with Tables and Impertinencies.

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*The Life of St. Paul, who was Beheaded at Rome, by
Command of Nero, the Roman Tyrant.*

His Feast is celebrated, January 25.



ST. Paul was born at *Tarsus*, the Metropolis of *Cilicia*, a City very Rich, with an Academy of Schools for Public Learning and Philosophy; his Parents were Jews of the Tribe of Benjamin, the youngest of the old Patriarch Jacob, who thus Prophesied him, Benjamin shall ravin as a Wolf, in the Morning shall devour the Prey, and at night divide the Spoil. This Prophetical Character, Tertullian and others say, will have to be accomplished in our Apostle: a Ravenous Wolf in the Morning, devouring the Church, that is, As a Persecutor of the Church in the first Part

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his Life, destroying the Flock of God; and in the Evening dividing the Spoil, that is in his declining and reduced Age, as a Doctor of the Nations, feeding and distributing to Christ's Sheep.

In his Youth he was Educated at *Tarsus*, being fully instructed in the Schools in all Liberal Arts and Sciences, whereby he became acquainted with all Foreign Learning; and the Jews having a Maxim, *That he who learns not his Son a Trade, teacheth him to be a Thief*, he was bred a Tent-maker, and therefore in the Writings of the Rabby's, they were generally nominated by their Callings, as *Rabbi Josos the Tanner*, *Rabbi Jochanan the Shoe-maker*, *Rabbi Juda, the Baker*; they daily working at their Trades, to maintain themselves with their own Hands; having laid Foundations of human Learning at *Tarsus*, he was sent by his Parents to *Jerusalem*, to be perfected in the Study of the Law, under the Tutelage of *Rabbi Gamaliel*, the Son of that *Simeon*, who 'tis thought came into the Temple and took Christ in his Arms, *Gamaliel* was President of the Court of the *Sanhedrim*, and a Doctor of the Civil Law, who made that wise and excellent Speech, in behalf of the Apostles and their Doctrine; nay, he is said to be a Christian, and his sitting in that great Council, was connived at by the Apostles, that he might the better favour their Affairs. Among the various Sects of the *Jewish Church*, he was especially educated in the Principles and Institutions of the *Pharisees*; who were excessively Proud and Insolent, censuring whosoever was not of their Way, as *Reprobates*; counting none Pious but themselves, and that all others were *Sons of the Earth*; probably *Paul* might be of a better Principle than some others, however, he could not endure Contradiction nor Novelty in Religion, and therefore when the *Jews* put *St. Stephen* to Death, he stood by, and kept the Clothes of his Executioners, and thereby loudly proclaimed his Consent to his Martyrdom.

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The Storm thus began, a violent Persecution of the Christians began at *Jerusalem*, wherein our Apostle was a prime Agent, being imployed by the High Priest, to hunt and find out these new Hereticks, who preached against the Law of *Moses*; getting a Warrant from the *Sanhedrim*, to go and disturb the Synagogues at *Damascus*, whether many of the poor distressed Christians were fled. But God designing him for Work of another Nature, stopt him in his Journey, as we read at large in the *Acts of the Apostles*, as likewise of his Travels in *Palestine*, and adjacent Countries, and his dangerous Voyage to *Rome*.

When he came to *Rome*, he acquainted the *Jewish Consistory*, That though he had been guilty of no Crime, yet he was delivered into the Hands of the *Roman* Governors, only for his constant asserting the Resurrection of the Dead, which was the Hope of every True *Israelite*. They replied, That they had received no Advice concerning him, but desired to be informed concerning his Religion, which was every where decryed both by *Jews* and *Gentiles*. At a Day appointed, he discours'd to them, from Morning to Night, concerning the Doctrine of the Holy *Jesus*, yet some persisting in their Infidelity, he told them plainly, That henceforth he would turn his Preaching to the *Gentiles*, who would be glad to accept what they had scornfully rejected.

He was called by two Names, one *Hebrew*, the other *Latin*, probably referring both to his *Jewish* and *Roman* Capacity and Relation; *Saul* was a Name common in the Tribe of *Benjamin*, ever since the first King of *Israel*, who was chosen out of that Tribe in Memory whereof they so named their Children at their Circumcision. His other was *Paul*, assumed by him as some think, at his Conversion to denote his Humility; and others, That it was in Memory of his

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Converting *Sergius Paulus*, the *Roman* Governour to the Christian Faith.

After this he was brought to his first hearing, before the *Roman* Emperor, where those Friends which he expected, shou'd stand by him, plainly deserted him, but God stood by him, and encouraged him. Two Years he preached at *Rome*, in his own hired House, Converting some of all Ranks and Qualities; yea, several belonging to the Court it self; here he met with *Peter*, and they were both together thrown into Prison, upon the Persecution raised against the Christians, under pretence they had fired the City, though it was done by *Nero's* special Command. Some of the Ancients make him engaged with *Peter*, in procuring the Fall of that miserable Wretch, *Simon Magus*, which stirred up the Emperor's implacable Rage and Fury against him. Another writes, That having converted one of *Nero's* Concubines, of whom he was extreemly Fond, and reduced her to a Life of much Strictness and Chastity, so that she absolutely refused to comply with the Emperor's wanton and impure Embraces; he thereupon treated the Apostle outrageously, calling him Impostor, and a Perverter of his Subjects; giving Orders, That he should be sent to Prison; but understanding that he still continued to persuade the Lady, who visited him, to continue in her Christian and Pious Resolution, he commanded him to be put to Death. As a *Roman* Citizen, he was exempted from Scourging, as Malefactors use to be before their Execution; to which when he was led, he is said to have Converted three of the Soldiers, who guarded him, and within few Days after, by the Emperor's Command, became Martyrs for the Faith. Being come to the Place, about three Miles from *Rome*, he cheerfully gave his Neck to the fatal Stroke; Crucifying being too infamous a Death for any but the worst of Slaves; Beheading

The Storm thus began, a violent Persecution of the Christians began at *Jerusalem*, wherein our Apostle was a prime Agent, being imployed by the High Priest, to hunt and find out these new Hereticks, who preached against the Law of *Moses*; getting a Warrant from the *Sanhedrim*, to go and disturb the Synagogues at *Damascus*, whether many of the poor distressed Christians were fled. But God designing him for Work of another Nature, stopt him in his Journey, as we read at large in the *Acts of the Apostles*, as likewise of his Travels in *Palestine*, and adjacent Countries, and his dangerous Voyage to *Rome*.

When he came to *Rome*, he acquainted the *Jewish Consistory*, That though he had been guilty of no Crime, yet he was delivered into the Hands of the *Roman* Governors, only for his constant asserting the Resurrection of the Dead, which was the Hope of every True *Israelite*. They replied, That they had received no Advice concerning him, but desired to be informed concerning his Religion, which was every where decryed both by *Jews* and *Gentiles*. At a Day appointed, he discours'd to them, from Morning to Night, concerning the Doctrine of the Holy Jesus, yet some persisting in their Infidelity, he told them plainly, That henceforth he would turn his Preaching to the *Gentiles*, who would be glad to accept what they had scornfully rejected.

He was called by two Names, one *Hebrew*, the other *Latin*, probably referring both to his *Jewish* and *Roman* Capacity and Relation; *Saul* was a Name common in the Tribe of *Benjamin*, ever since the first King of *Israel*, who was chosen out of that Tribe in Memory whereof they so named their Children at their Circumcision. His other was *Paul*, assumed by him as some think, at his Conversion to denote his Humility; and others, That it was in Memory of his

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being counted a more noble kind of Death; among most Nations.

Tradition reports, (which many of the Father's verify) That when he was Beheaded, a Liquor more like Milk than Blood, issued from his Veins, and spurted upon the Clothes of the Executioner, which *St. Chryso-
stom* saith, became the Means of his Conversion, with many others to the Faith: He adds, That the Apostle suffered Martyrdom in the sixty eighth Year of his Age, and *Constantine* built a stately Church to his Memory, wherein his Remains were buried about two hundred Years after.

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